The Outlook

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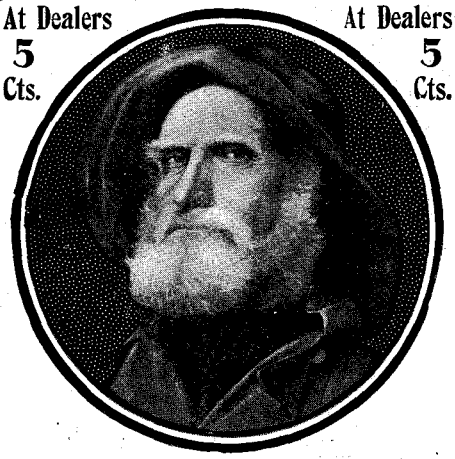

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The Outlook

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The Phenomenal Coal Situation

Every week the coal situation has become more extraordinary, and last week it was fairly enshrouded in mystery. Its most spectacular features were the highly respectable mobs which in three Western towns, under the leadership of bankers and ministers, confiscated the contents of coal cars under an improvised right of eminent domain. This right had previously been asserted by the railroads themselves, which have seized coal ordered by patrons, asserting with much force the prior necessity of keeping their trains moving in order to prevent the famine from becoming greater. This situation, however, though remarkable, was by no means so phenomenal as that developed in New York City by the efforts of the coal magnates to explain to Mayor Low the scarcity and price of coal at the point where nearly all the coal roads converge. All of them claimed to be doing all they could for New York City—though coal is scarce there at $10 a ton, while plentiful on the opposite Jersey shore at $6.50—and President Baer, of the Reading, claimed that the extraordinary price current in New York was due entirely to the avarice of the independent operators, who had been released from their contracts to sell to the roads at 65 per cent. of the tide-water price. The roads, he said, were charging at tide-water but $5 a ton wholesale, or only fifty cents more than last winter, because "in times of great distress a decent respect for the necessities of mankind should restrain the seller from taking more than a normal legitimate profit." The roads had, however, permitted the independents to charge all they could get by releasing them from their contracts till March 31, "for fear of litigation," and the price charged by the independents had become the prevailing one. A correspondent of the New York "Evening Post" promptly pointed out that as the independent operators were supposed to control but fifteen per cent. of the output, it was difficult to understand how the owners of this fifteen per cent. could so completely wrest the control of the market from the owners of the eighty-five per cent. A still further mystery was the willingness of the roads to release the independents from their contracts "for fear of litigation." Railroads have rarely been so fearful of litigation when they held contracts with their patrons. The whole situation is extremely difficult to clear up. The most plausible explanation offered is suggested by the statement of a coal expert that the "company coal" is mainly sold in the States of Pennsylvania and New Jersey, which control legislation governing the roads, while the independents are permitted to send all their coal to the New York, New England, Western, and Southern markets. Even according to this statement, however, nearly two-thirds of the coal for the distant markets is still supplied by the companies at almost normal prices, and yet consumers rarely seem to be getting any of this coal. And it is not yet forgotten that Mr. Baer, on October 23, wrote to his general manager: "Where dealers seek to obtain an unfair profit from the public, you will promptly take steps to supply the reasonable demands of the public *directly*."

❀

The Coal Duties Suspended

The Senate debate on the coal duties was almost as remarkable as the swift final action by which the duties were suspended. Senator Vest, of Missouri, was the center of interest on the Democratic side. He had first forced the subject upon the Senate by his resolution reciting that the President had recommended the repeal of the duty on anthracite coal at

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the beginning of December, that the Republican Congress had ignored this recommendation during the intervening weeks of coal famine, and that the time had come for this recommendation to be embodied in legislation. Senator Aldrich, the Republican leader in tariff matters, at first objected to the consideration of this resolution on the strong Constitutional ground that all bills for raising revenue must originate in the House, but immediately weakened his position by declaring that the Democrats talked about free coal when out of power, but when in power had, with the exception of Senator Hill, of New York, voted unanimously for a duty of forty cents a ton. Senator Vest answered this thrust most effectively by telling the whole truth, though it cut sharply the faction of his own party which favors levying taxes to promote private revenues. It was a well-known fact, he declared, that the Senate amendment restoring a duty on coal when the House Democrats had made it free was dictated by a handful of Democratic Senators who "held up" the party by threatening to act with the Republicans unless the coal interests continued to be protected. As the debate continued, Senator Vest again drew fire by declaring that Mr. Dingley had placed the duties in the present tariff higher than he thought they ought to remain, for the express purpose of furnishing a margin to be traded away for commercial concessions from other conntries. Senators Aldrich and Hale resented the statement that such strategy had been employed by Mr. Dingley, even declaring that it was a reflection upon his honor, when Senator Dolliver, who had been Mr. Dingley's associate on the Committee on Ways and Means, created confusion in the ranks of his ultra-protectionist colleagues by declaring that Mr. Dingley "did put the duties up for the express purpose of having them traded down," and defended the policy as not only in line with the precedents set by the parliaments of Europe, but in line with all the Republican platform declarations in favor of reciprocity. As the debate proceeded it became evident to the protectionist leaders that their party would not defend a tariff on coal when it already commanded famine prices, and when the House Committee met to frame a bill the Republican members soon agreed to make anthracite coal permanently free of duty, and to grant for one year a rebate of the full tax collected on importations of bituminous coal. The bill embodying this proposal passed the House with less than half a dozen adverse votes, and was accepted by the Senate and signed by the President as soon as the bill came before them. The rebate feature of the bill is a concession to the ultra-protectionists, but in its operation will be simply a useless and annoying piece of red tape.

❀

Proposed Seizure of Mines and Railroads

But the putting of coal on the free list did not express the radicalism which the present famine has developed among people hitherto classed as conservative. On the day the duties were suspended Chairman Jenkins, of the Judiciary Committee of the House, introduced a resolution in line with ex-Senator Hill's "revolutionary" plank in the New York Democratic platform last fall, and recommending a far larger measure of public ownership than Senator Hill *if* Congress has the Constitutional power to order it, and the necessity for its exercise has arisen. The resolution read as follows:

Resolved, That the Committee on Judiciary be and is hereby directed to investigate and report to this House with all convenient speed the opinion of that Committee as to the power of Congress to declare that a necessity has arisen for taking possession of all coal, coal-beds, and coal-mines in the United States, and all lines of transportation, agencies, instruments, and vehicles of commerce necessary for the transportation of coal, and that if in the opinion of that Committee the power exists and a necessity for the exercise of such power has arisen, that that Committee forthwith report to this House a bill declaring the necessity, providing fully and in detail the occasions, modes, conditions, and agencies for said appropriation that will fully and completely exhibit the power of Congress in that regard.

❀

Is This Constitutional?

Such a proposition coming from the Chairman of the Judiciary Committee deserves an attention which would not be accorded to it if presented by an unknown newspaper correspondent, by an irresponsible newspaper editorial thrown out to catch passing attention, or by an individual politician who might be suspected of

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offering it as a bid for popular favor. It indicates, not merely how deep and widespread is the dissatisfaction with the conditions into which private and uncontrolled ownership and management of the coal mines and coal roads have brought the country, but also how far that dissatisfaction has carried leaders of public opinion in a Socialistic direction. The coal operators have done more to give Socialism a standing in the United States than all the apostles of Socialism since the word was first coined. The Outlook expresses with reserve its judgment on the Constitutional aspect of this proposition. It appears to us, however, entirely reasonable to believe that the Supreme Court would uphold the power of Congress under the Constitution to take over any railroads of an inter-State character and operate them for the public benefit, provided, of course, provision was made for paying the present owners a fair market price for them. The Constitution gives Congress absolute control of all inter-State commerce. It puts no explicit limits upon that control. It implies no other limits than such as are necessarily implied in other provisions of the Constitution, such as that private property cannot be taken for public use without compensation. Control of inter-State commerce involves control of all the instruments of inter-State commerce; that is, Congress has practically unlimited power—except as above indicated—over all the instruments of inter-State commerce, including inter-State railroads. The decisions of the Supreme Court sanction, we think, this general statement. If, in the opinion of Congress, that control can be exercised only by seizing and operating the instruments of inter-State commerce, it would have the Constitutional right to seize and operate them, either temporarily or permanently, provided that in doing so it gave a reasonable compensation to the present owners. It has the same right to carry fuel that it has to carry letters; and whether a public necessity has arisen for the exercise of this right is a question for Congress, not for the Court, to decide. But the right to seize and operate the coal-mines is by no means equally clear. We are not able to see how that right under our Constitution can be defended. The United States is a Nation, but it is a Nation formed by the union of sovereign States. Their sovereignty is limited and defined; but the sovereignty of the Federal Government is also limited and defined. By the Constitution the powers not conferred upon the Federal Government either by express terms or by necessary implication are reserved to the States. A clause in the Constitution expressly confers on the Federal Government the power to regulate inter-State commerce, but we do not know of any clause in the Constitution which in express terms or by necessary implication confers upon that Government the authority to enter a State and take the property of private owners and use it, not for governmental purposes, but for the general benefit of the public at large. Nor do we see how the claim by the Federal Government of such power can be reconciled with decisions of the Supreme Court which have drawn a clear line of distinction between inter-State commerce and the products of industry which are the subjects of that commerce. Mr. Jenkins's resolutions are both interesting and significant, because they indicate a public spirit which it will be wise for coal operators and coal roads not to set at defiance; but we do not believe that the people will attempt so radical a remedy for present ills until they have experimented with other measures less drastic and revolutionary in their character.

❀

Mormon Apostle Named for United States Senate

At the Republican caucus of the Utah Legislature held last week to nominate a United States Senator to succeed Mr. Rawlins, Apostle Reed Smoot received more than three-quarters of the votes on the first ballot, and his nomination was immediately made unanimous. As the Utah Legislature is this year Republican by the overwhelming majority of 51 to 11, Mr. Smoot's nomination is of course equivalent to an election. Week before last it was announced that President Roosevelt had communicated to Mr. Smoot the request that he withdraw his candidacy, but this communication, if made, produced no effect either upon Mr. Smoot or his Mormon supporters, who were moved

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neither by the injury the nomination would do their party nor by the new agitation it would arouse against their Church. Democrats as well as Republicans, it was reported, resented the pressure exerted from Washington, and Senator Dubois, of Idaho, declared that the influence of the Mormon hierarchy had made Utah and Idaho Republican, and that the Republican leaders, who had encouraged this ecclesiastical activity in politics, could not well object to the nomination of an ecclesiastic to high office. The Salt Lake Ministerial Association, however, and its supporters do not intend to accept Mr. Smoot's election by the Utah Legislature, but propose to appeal to the Senate to exclude him, just as they appealed to the House for the exclusion of Mr. Roberts three years ago. The grounds for their opposition, as stated by Judge C. C. Goodwin, the head of the movement, are in brief as follows:

> An Apostle of the Mormon Church is not a citizen of the United States. He has foresworn his allegiance and given it with all the solemnity of the most binding oaths to another temporal government, a government the machinery of which is in full working order. It has a president who exercises dictatorial powers; it has its own courts, which frequently reverse and put to naught the decisions of the State's courts. We hold that to give a high officer, one of the few who absolutely rule this kingdom, a seat in the Senate of the United States is to open the citadel of our liberties to our enemies. Statehood was granted on the express pledge of the chiefs of this kingdom, notably by him who is now president of it, that henceforth the people should not be interfered with politically. There is not a child in Utah as much as fourteen years of age who does not know that the coercion of the Mormon voters this year by the priesthood was just as pronounced as it ever was. Finally, the election of an Apostle to the Senate of the United States would be a notice served on every young man in Utah that if he would ever aspire to promotion in any direction his only hope in Utah is through Church promotions.

These objections, it will be seen, do not include the one upon which Mr. Roberts was excluded from the House of Representatives. It is not charged that Mr. Smoot is a polygamist, and he cannot, therefore, be kept out of the Senate on the ground that he is a violator of the law. If excluded, it must be on the ground of his high official position in an unpatriotic Church; and this objection, which does not exclude Ultramontane Catholics from the parliaments of France and Germany, could not be made to exclude Apostle Smoot without solidifying the Mormon Church as a political factor and magnifying the power of its officials. The part which the Mormon hierarchy is taking in our National politics is disgraceful not only to Utah but to the Nation, but the action which the Nation ought to take to wipe out this disgrace is not to violate the principles of religious equality by excluding a Mormon from the Senate, but to assert the principles of civil equality by excluding polygamy from American soil. Before Utah was admitted to Statehood, the Judiciary Committee of the House of Representatives reported unanimously in favor of a Constitutional amendment prohibiting polygamy within the territory of the United States. The election of Apostle Smoot ought to be the signal for petitions demanding the passage of this amendment.

❀

The Detention of Mabini

Senator Hoar, at the request of the Anti-Imperialist Committee, has introduced a resolution into the Senate asking for an inquiry into the so-called Mabini case. Mabini is a Filipino not only of unusual intelligence, but of thorough education and culture; he was one of Aguinaldo's Cabinet in the early days of the American conflict in the Philippines. He is an "irreconcilable," and when Aguinaldo and other influential Filipino officers took the oath of allegiance to the United States Government he declined to sign it with them. For this reason he was deported from the Philippine Islands and was for a time a political prisoner at Guam. The War Department declines to let him reenter the Philippines unless he will take the oath of allegiance to the American civil government there. The grounds for this refusal are these: Mabini was and is a man of peculiar and forceful personal influence among the insurrectionists. He is a violent if not a virulent opponent of American sovereignty; he is at the same time believed to be a man of honor, so that if bound by the oath of allegiance he would not undertake to undermine or attack the civil government. He has asserted this to be the very reason why he declines to take the oath. Not bound by it, he could very easily on his return give an apparently patriotic character to the

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bands of ladrones and marauders who are now—although making a great deal of trouble in some parts of the islands—regarded by both Americans and natives as nothing more than brigands. It seems to us that the attitude of the War Department in this respect is entirely logical and entirely commendable. A fact, we believe, not generally understood in this country is that Mabini is no longer a prisoner of any kind. He is living on the island of Guam without civil or military control, and is as free as the reader of these lines to leave Guam to-morrow, and could go to any port in the world save the port of Manila. He may even take passage on a merchant vessel and sail for Manila without a finger being raised to prevent him, but when he reaches Manila he cannot disembark without first taking the oath. If he should start for San Francisco and land there next month, and begin a tour of the United States lecturing in behalf of Philippine independence, we venture to say that the Government would neither interfere nor raise the slightest objection. There are those who protest against the exaction of an oath of allegiance on the ground that any person of sound mind and not a criminal may enter the United States at will without even a passport; but in the time of the Civil War the oath of allegiance was exacted here when it was believed to be necessary, and it must be remembered that warlike conditions exist in the Philippine Islands to-day. So far from believing that the treatment of Mabini by the United States Government is harsh and inhuman, The Outlook is of the opinion that it is peculiarly liberal even for a free and democratic government.

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The Panama Canal Last week Mr. Hay, Secretary of State, declined to consent to the Colombian Government's proposal to leave to the Hague Tribunal the question of annual rental, now the only stumbling-block to a canal treaty. As is well known, by the time that every other point in the protocol (covering the subjects of a proposed treaty) had been settled, the Colombians had advanced their claims for annual rental to the large sum of $600,000; the United States Government offered $100,000. The reasons for the Colombian demand were that after we have taken hold in Panama we "will see by the receipts which will accrue to the owners of the canal franchise that the Colombian claim is justified." Having discovered that the demand for $600,000 is not likely to be granted, the Colombians proposed that the treaty, so far as agreed upon, should be signed, while the question of annuity, which would not in any case arise for years, should be referred to the Hague Tribunal for a proper estimate of Colombia's remuneration. The original terms of the protocol provided that after fourteen years the United States should, in addition to the $7,000,000 paid by it as a lump sum, or bonus, pay a "fair and reasonable" annual sum; at the close of each period of one hundred years this annuity should be fixed in accordance with the existing value of the canal; but if the representatives of Colombia and the United States, on meeting, two years before the expiration of a century period, should fail to agree upon the size of annuity, then the matter should be referred to a high commission consisting of two representatives from each nation and the president of the Hague Tribunal, who should also be president of the high commission. This is as it should be. Article XVI. of the Hague treaty expressly provides for such arbitration in the "interpretation of treaties." The Hague Tribunal, however, does not concern itself with the formation of contracts. If Colombia proves obdurate, the United States may and can go elsewhere for an isthmian route. It is surmised by some, however, that Colombia may possibly have received advice in the matter by those jealous of the ascendency of the United States Government throughout the Western Hemisphere. Their attention may be called to the half-century of official pronouncements that whatever isthmian canal may be constructed shall be controlled by the United States Government and by it alone.

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Negro Office-Holders The interest both North and South in President Roosevelt's attitude on the race question continues unabated. It is a curious fact, however, that the President has made fewer negro appointments than either President Harrison or President McKinley. Public attention has been focused upon his action on the race question

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because what he has done has been in his characteristically frank and direct manner. When Booker Washington dined at the White House, it did not occur to the President that it concerned or would interest any one outside of his own private circle. His appointment of Dr. Crum to the office of Collector of the Port of Charleston, South Carolina, was made because no negro Federal office-holder had been selected under his administration for that State, and because it had been intimated to the Administration that while Charleston would vigorously protest against a negro postmaster, it would acquiesce in the appointment of a negro to such an office as that of Collector of the Port. The President recognizes the very widespread and deeply felt reluctance among Southern whites to having a negro in a public office where he comes in contact with the wives and daughters of the white residents; but he felt that this objection did not affect the Port Collectorship. The President having made the appointment of Dr. Crum on political and civic grounds that are entirely tenable in the South as well as in the North, and under the impression that he was acting with ample consideration of the feelings of Charlestonians, we do not see how he can withdraw the appointment either with justice to his appointee or with regard for his own self-respect. The South Carolina Senate has, however, passed a resolution of protest to be forwarded to the United States Senate, and it is possible—although we think hardly probable—that the appointment may not be confirmed. A Federal negro appointment has been made in Boston. William H. Lewis, a graduate of Amherst College and of the Harvard Law School, has been appointed United States Assistant District Attorney. The appointment was made by the District Attorney, but with the undoubted approval of the President. Mr. Lewis is not only a capable lawyer, but during his college and university courses was a very popular and successful athlete—famous all over the country as one of the best football players that Harvard University has ever had. In his college life no distinctions were made on account of his color. We believe it is a perfectly sound contention that if the South is to have negro Federal officers the North should have them too.

The Indianola Case

While the desirability of having a negro Collector of the Port in Charleston may be honestly questioned by those who have the welfare of both whites and blacks in the South at heart, we do not think that any fair-minded and really patriotic citizen can give anything but cordial assent to the Administration's attitude on the Indianola case. Mrs. Cox, an educated and respectable negro woman, has been postmistress at Indianola, Mississippi, for about ten years. She was appointed by President Harrison and reappointed by President McKinley. Some of the most influential and highly respectable white citizens of the town are on her bond. There has been no question raised for ten years on the part of anybody in the town concerning the satisfactory character of her administration of the post-office. During the Harrison and McKinley Administrations the white Democrats of Mississippi, believing in the doctrine that the spoils belong to the victor, accepted the fact that Republican Administrations would appoint Republican postmasters. There was no white Republican in Indianola. President Roosevelt, however, in pursuance of what we believe to be his very wise and non-partisan policy, began to name white Democrats for certain offices in the South. This led some of the white Democrats of Indianola to see a chance of getting the post-office for themselves. The attack on Mrs. Cox, therefore, had its origin in a political cabal. Indeed, when pressure was brought to bear to compel her to resign her office, a public meeting was held in the town, and forty of the best citizens voted for her retention, against thirty-seven votes for her expulsion. All the testimony of the most intelligent and fair-minded residents confirms the belief that Mrs. Cox has been an efficient and creditable Federal official, and, in our opinion, the Government is bound to protect its officers in the faithful performance of their duties with all the power and authority at its command. The Post-Office Department has taken the very proper stand that when the local authorities of Indianola shall assure the postmistress of proper protection, the office, which has been closed, will be reopened. This makes the question a very simple one; the citizens

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simply have to determine whether they want a post-office in their community enough to see that it is respected. It has been said that the Post-Office Department has deprived the citizens of Indianola of the facilities of the United States mail. To us it appears that the citizens are simply depriving themselves of these benefits.

❀

"Cornered" Contracts Not Binding

The Appellate Court in Chicago has handed down a sweeping decision declaring that, under the laws of Illinois, dealers who have sold for future delivery goods they do not own cannot be forced to settle their trades on the basis of an artificial value created by the "cornering" of the market. In the case that called forth this decision a Chicago firm had sold oats for delivery last July. When the time for the delivery arrived, the price of oats, as the firm claimed, was forced to a fictitious figure by the action of eight Board of Trade members, who had bought up more oats than could possibly be brought to Chicago before the end of the month. The firm asked and obtained an injunction from a lower court which kept the creators of the corner from collecting the extortionate prices established through their own conspiracy, and the Appellate Court has now sustained this injunction. The decision leaves the Board of Trade free to discipline its members who do not fulfill their contracts in accordance with its rules, and without doubt the manipulation of corners will go on, but those who manipulate them will be less confident of profiting by their wrongs, as the victimized dealers can always appeal to the courts for release from their contracts. The law and the decision making the cornered contracts invalid are thoroughly good as far as they go, but they go little further than the law and decision making gambling contracts invalid. The cornering of markets through the speculative purchase of more goods than can be brought to them can be checked completely only by legislation prohibiting sales for future delivery save by those who own or produce the goods in question. To get rid of corners and the sudden riches, sudden ruin, and demoralizing excitement which attend them, we must get rid of the speculative buying and selling of goods which neither buyer nor seller ever expects to use in productive business.

❀

The Chinese Indemnity

All the foreign Ministers in Peking, except Mr. Conger, the United States representative, have now signed a formal note informing the Chinese Government that failure to fulfill its obligations by refusing to pay the war indemnity of 450,000,000 taels as a "gold debt," provided for by the peace protocol, would entail grave consequences. The Chinese tael, the basis of the calculation of indebtedness, was worth nearly 75 cents when the protocol was signed; it is now worth slightly more than 60 cents. The day before this practical ultimatum was delivered, the report was published of the revenue derived from the maritime customs of the treaty ports of China for the year 1902. Though the revenue is almost a fifth greater than that for 1901 (the year of unwonted depression due to the Boxer troubles), the report for 1902 does not show the increase legitimately expected. There are gloomy prospects for the import trade, owing to the continued *likin* (internal transit) exactions, but more especially to the decline in the purchasing power of silver, a decline evident not only in China, but in our own Asiatic insular possessions, where the fluctuations in the ratio between the Philippine silver coin and the gold dollar of the United States amounted in some cases to as much as thirty per cent. during 1902. This has resulted in great injury to the business interests of the islands, besides involving a loss to the insular treasury of about $1,000,000 in gold. It is thought by many representatives of the protesting countries in the matter of the Chinese indemnity that, for the future, some plan must be devised by which, both for their sakes and for the sake of the Chinese themselves, a more permanent relation between the currency in which Chinese payments are made and the current coin of civilized nations may be established. The motive of our own Government in dealing with China is different from that of the other co-signatories of the protocol. The constant aim of Secretary Hay has been to rehabilitate, not to spoliate, China; to maintain, not to destroy, commercial

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and territorial integrity; and he has constantly endeavored to impress upon the Foreign Ministers of other countries that such a course is also for them the wisest and best. If the Powers insist upon the strict letter of the protocol, they are undoubtedly justified in insisting upon payment at the rate prevailing at the time (September 7, 1901) when the protocol was signed; on the other hand, the tolerant attitude of this country in accepting, though with reserve, the payment made last July at the existing rate of exchange is not only the astutely liberal course, but the one which, in the long run, will tend to the greatest good of the greatest number. If the other Powers cannot see it in this light, they may remember that China, as well as her creditors, was represented at the Hague Conference. Under the resultant treaty China might be well within her right in attempting to have her apparently bankrupt condition, in view of the hard terms of the protocol, form the plea for a revision.

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The Irish Land Question Last week Captain Shawe-Taylor, Secretary of the Committee which has prepared a new Irish land bill to be presented to Parliament next March, arrived in this country, and declares that, if the Committee's admirable plan results in the expected legislation, the Irish constabulary force will be reduced one-half, and the Land Commission abolished. Captain Shawe-Taylor adds: "We have spent two hundred million pounds to get South Africa, and I think the English Government ought to give a few millions to get peaceful Ireland." A good many millions will be required to enable the Government, under the proposed plan, to lend the purchase money at low interest to tenants, small and large, who may thus acquire by easy payments the lands upon which they are now living. It is reported that tenants all over Ireland are now optimistic as to the future and are confidently looking forward to obtaining land holdings on the exact terms laid down in the Committee's report. This is in accord with the quick and mercurial Irish nature, as opposed to the slower-moving Anglo-Saxon. Even if the British Treasury experts should agree to all of the Committee's recommendations, Irish tenants would be well advised not to expect the immediate redemption of their island, although a new land law, on the lines proposed, would be, of course, a chief means of redemption. American competition is affecting them, as it is many another European people. Irishmen must meet it, but, even if there were no American competition, they must now, in any case, augment their incomes to meet the enhanced demands of taxation. Hence, not only must agriculture itself be made more remunerative in Ireland, but old industries must be revived; above all, the Irish must do what has been successfully done in more than one American State where somewhat similar agricultural conditions have prevailed: crops must be diversified in order to use the land to the best advantage under new and complicated competition.

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The Swedish Famine Letters and despatches from Sweden last week confirm the first intelligence of the famine in the northern part of that country. The agricultural conditions there are analogous to those in Finland, where a similar famine exists. Nearly half a million persons are affected by the Finnish famine, but the Swedish famine has thus far affected only about a quarter of that number. But the smaller number will doubtless receive the quicker relief, not only from the immediate and generous gifts from the King and other members of the royal family and from many citizens, but also from the action of the Swedes in this country. With admirable promptness they have responded to the appeals of the principal papers published here, the New York "Nordstjernan" and the Chicago "Svenska Tribun," which have already sent approximately twenty-five thousand dollars from the Swedes in this country to help their brothers in distress. The starving Swedes are eating pine bark, which is dried, ground to powder, mixed with stewed Iceland moss, and made into a kind of famine bread. The failure of the crops, owing to drought and flood, has been followed by an unaccountable scarcity of fish in the Gulf of Bothnia, and now the ptarmigan, usually found in great numbers in the stricken

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district, have almost completely disappeared. Although a quarter of a million dollars have thus far been contributed in Sweden, the United States, and other countries, it is estimated that the expenditure of twenty times as much will be necessary to save the population from decimation.

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Missionaries in Morocco

Events in Morocco last week were of peculiar interest to Americans and Englishmen, since they involved the hasty departure of American and English missionaries from Mequinez, thirty-four miles from Fez, the capital, and also from Fez itself. For days prior to their departure, our women especially were openly cursed, the Moors shouting, "What's this filth in our streets?" When the Americans from Mequinez arrived at Fez, the Moors exclaimed, so it is reported, "O God! we thought they were sending the cursed dogs from us, but they are coming back." It is not so many weeks since Mr. Cooper, an English missionary, was murdered at the capital itself, and this event, together with the open hostility of the natives, has caused apprehension as to the safety of the missionaries. The recrudescence of anti-foreign feeling in Morocco resembles that in China preceding the Boxer Rebellion in 1900, and is the cause of the Pretender's strength. Insurrectionary fighting is in progress all the way between Fez in the mountains and Tangier on the coast. France, always sensitive as to any possible opportunity for interference which may lead to more of a foothold in Morocco, has warned the Moorish Government that a repetition of the fighting in the vicinity of a city with such a large European population as that of Tangier would justify European intervention; this follows warnings from the same interested quarter concerning frontier complications. The continuance of the insurrection will probably benefit no one but France. Great Britain would naturally prefer to see the Sultan emerge successfully from the conflict in which he is engaged, as any disturbance of the *status quo* would involve the British Government—still busily engaged elsewhere—in new complications. Precisely these complications, however, would be welcomed by the French Government, which would take advantage of them at least to adjust its somewhat shadowy—not to say shady—frontier claims against Morocco.

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Dr. Delitzsch and the Kaiser

Last year, as the readers of The Outlook know, Dr. Friedrich Delitzsch, Professor of Assyriology of the University of Berlin, and son of the famous Hebrew scholar and conservative theologian Franz Delitzsch, late Professor at Leipzig, at the request of the German Emperor delivered before the Imperial Court a lecture on the Babylonian origin of the religious conceptions found in the Old Testament. This lecture has since been published in an English translation under the title of "Babel and Bible." The views there expressed, though quite in line with the development of Biblical scholarship in the German universities, are by no means in harmony with the theological conceptions which obtain in the State Church; for the conservative element in the German churches seems even more decided than the radical element in the universities. The fact, therefore, that the German Emperor is the head of the State Church gave to his invitation to Dr. Delitzsch a significance it otherwise would not have had. Again this year the Emperor, having defrayed the expenses of further research on the territory of ancient Babylonia, with the officials of the Court listened to Dr. Delitzsch in another lecture on the same subject. It was therefore not a mere impulse which actuated the Kaiser, but a well-considered and evidently sincere interest in advancing Biblical knowledge and in honoring high scholarship. Beyond this no inferences can be drawn concerning the attitude of the State Church toward the views expressed by Dr. Delitzsch. Indeed, the principal value of Dr. Delitzsch's lectures will not be in the views expressed, from which many scholars will dissent on other than dogmatic ground, but in the contributions which they make to the knowledge of historical conditions antedating earliest Hebrew literature.

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Church Statistics for the Year

Some very interesting facts are brought out by the annual statistical exhibit of the churches of the United States which has recently been compiled by

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Henry K. Carroll, LL.D. He finds that during 1902 there was a net gain of 720 ministers, 1,261 churches, and 403,743 communicants in all the denominations in this country; which is a considerable decrease over the year before, when the increase in the number of communicants was reported as 924,675. Dr. Carroll accounts for this disparity by the fact that in 1901 the Catholic bodies were credited with an increase of 473,083, while this year the increase is placed at 120,634. The increases for the various larger denominations, as far as communicants are concerned, are:

Catholics (8 bodies)	120,634
Methodists (17 bodies)	98,184
Lutherans (22 bodies)	49,320
Baptists (13 bodies)	48,654
Presbyterians (12 bodies)	30,001
Disciples of Christ	27,836
Protestant Episcopal (2 bodies)	16,355
Congregationalists	13,330
United Brethren (2 bodies)	10,345
Adventists (6 bodies)	9,782
Reformed (3 bodies)	8,498
German Evangelical Synod	5,875
Evangelical (4 bodies)	4,311

Several of the denominations show decreases in number of ministers, churches, and communicants. The Dunkards appear to have lost 9,000 members; the German Evangelical Protestants are credited with 16,500 less than last year; the Latter-Day Saints with a decrease of 400 ministers, 86 churches, and 3,324 communicants; while the United Brethren, with a decrease of 158 ministers and 172 churches, appear to have made a gain of 10,345 communicants. Dr. Carroll notes that a new Lutheran Synod, the Slovakian, has been organized in this country during the year. It is composed of Finns, whose emigration to the United States has been greatly accelerated by the Russification of Finland.

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Changes in Twelve Years

Since 1890 the relative standing of the various larger denominations has been greatly changed. The Roman Catholic still remains by far the largest communion, with 9,401,798 communicants, as against 6,231,417 in 1890. The Methodist Episcopal stands second, with 2,801,798. The Latter-Day Saints have shown in twelve years the greatest gain in standing, having moved from the twenty-first to the sixteenth position. Other bodies showing a gain in relative standing are: The Regular Baptist, South (from fourth to third); the Disciples (from eighth to sixth); the African Methodist Episcopal (from eleventh to tenth); the Colored Methodist Episcopal (from twenty-third to twenty-first); the United Norwegian Lutheran (from twenty-fifth to twenty-fourth). A loss in relative standing, on the other hand, is recorded of the following bodies: Regular Baptist, Colored (from third to fourth); Regular Baptist, North (from sixth to eighth); Congregational (from tenth to eleventh); Reformed, German (from fifteenth to sixteenth); United Brethren (from sixteenth to seventeenth); Lutheran General Synod (from seventeenth to nineteenth); Methodist Protestant (from twenty-second to twenty-third); Primitive Baptist (from twenty-fourth to twenty-fifth). All of these bodies, however, show an actual increase in membership, some of them by very large percentage. The increase of the Regular Baptist, North, for instance, is over twenty-six and one-half per cent.; yet, because of the still larger relative gains of the Disciples and the Presbyterian, North, it has dropped back two places in relative standing. The bodies that retain the standing they had in 1890 are as follows: 1—Roman Catholic; 2—Methodist Episcopal; 5—Methodist Episcopal, South; 7—Presbyterian, North; 9—Protestant Episcopal; 12—Lutheran Synodical Conference; 13—African Methodist Episcopal, Zion; 14—Lutheran General Council; 18—Presbyterian, South; 20—German Evangelical Synod; 26—United Presbyterian; 27—Reformed, Dutch.

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Chinese Students in America

Readers of The Outlook who were stirred by Miss Miner's article in the number for December 27, on the inhospitality of America suffered by two Chinese students, Kung-Hsiang-Hsi and Fei-Chi-Ho, will be glad to hear the report that they have succeeded in their attempt, which has lasted for a year and a half, and have at last been admitted to the United States at the port of Buffalo. They are now at Oberlin College. Their admission after the presentation of passports free from technical defects does not, however, change

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the vicious principle which caused their detention, with all its concomitant wretchedness. That these two students are now in position to pursue their studies is no reason whatever for relaxing the effort to change the law that now gives justification to the reproach expressed in the title of Miss Miner's article, "American Barbarism and Chinese Hospitality." We therefore repeat what we said editorially in the issue for January 3. There is reason for questioning the advisability of admitting to this country Chinese laborers who come here only for their own benefit, with the possible resulting detriment to the citizens of the Republic, but there is no vestige of reason in the law that allows, on mere technical grounds, the practical imprisonment of students whose purpose in coming to America is to fit themselves to be leaders in China's progress. The United States cannot hope to have China's good will without doing all that is possible to make easy a cordial understanding between the two countries.

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Adulteration of Drugs

The Health Department of the City of New York has discovered that there is widespread adulteration of phenacetin. The discovery was the result of an examination of samples purchased in the regular way over the counters of drug-stores. To most people phenacetin is well known and commonly used. It may usually be bought without a physician's prescription. The adulterants found were sugar, starch, acetanilid, antipyrin, and quinine sulphate, in differing quantities. None of these are positively harmful; though the cheaper acetanilid and antipyrin are more active heart depressants than phenacetin, they are not so much so as to prevent their common use by careful physicians. Nevertheless, the fact that the purchaser of drugs cannot know whether he obtains what he asks for is itself a menace to health. The responsibility for the adulteration has not yet been fixed. It is not certain whether it should be placed upon the German manufacturer, the American agent, or the retailer. This very uncertainty, though it should lead to suspension of judgment in placing the blame, at the same time suggests that this conscienceless business may extend to many other places besides New York. There can be conceivably nothing more contemptible than such bartering of human safety for money, especially when human safety is absolutely dependent upon the good faith of those who have it in their keeping. Those who have thus violated their trust should, when they are discovered and convicted, be made to feel the full power of the law. In the meantime this occurrence emphatically calls public attention to the great value of a well-administered health department.

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American Training for Philippine Priests

Last week the Rev. A. P. Doyle, of the Paulist Fathers of New York City, began the task of raising a quarter of a million dollars for the building of an Apostolic Mission House in Washington. The building is to stand on a portion of land already given for this purpose by the American Catholic University. The aim of the founders is to train missionaries and to prepare priests for the American insular possessions. The undertaking is likely to play a very important part especially in Philippine ecclesiastical questions, as it is proposed not only to train Americans to work in the islands, but also to bring theological students and priests from the Philippines to Washington, there to instruct them so thoroughly that on their return they may have an adequate comprehension of what American religious, educational, and political institutions really mean, and thus be fitted to supplant the degenerate Spanish friars with a genuine energy for good. The Mission House at Washington is to be administered almost entirely by Paulists, since their training as missionaries has been found peculiarly successful in the work of the Roman Catholic Church in this country. The project is in the immediate charge of the Catholic Missionary Union. Another and more important event last week as regards the American Catholic University was the appointment of Monsignor O'Connell, long the distinguished rector of the American College at Rome, to the rectorship of the Washington University. This appointment is hailed by Roman Catholic Liberals as an indication of favorable regard by the Pope.

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A Great Citizen

No account of the resources of New York at any time during the past three decades would have been complete if it had failed to contain an estimate of the character and influence of Mr. Abram S. Hewitt, manufacturer, lawyer, member of Congress, Mayor, philanthropist, and citizen. Public addresses of all kinds, books, and newspapers are full of reports of the wealth of the country, the volume of its products, the range of its manufactures, the extent of its commerce; but no report ever conveys an adequate impression of the moral and spiritual capital of the people. In the nature of things no such report can ever be made; but it would be better if less emphasis were laid on material wealth, and more emphasis on intellectual and spiritual wealth. Mr. Hewitt was prominently identified for many years with great business interests; he was an important factor in the financial life of the metropolis; but he was first and foremost, for many years, one of its representative men in all the higher fields of its activity; he was a great citizen.

Mr. Hewitt was a self-made man who had had the advantages of thorough education. Born in one of the Hudson River towns eighty-one years ago last July, the son of a very capable man of mechanical talent who had acquired a fortune and lost it, Mr. Hewitt's childhood was passed under very simple conditions. His earliest education was partly on the farm and partly in public schools; and he early developed a passion for study, tireless industry, and an indomitable will. In an intensely interesting account of his early life which he gave in conversation with a friend not many months ago, he said that, as a child, he hated poverty, not because it deprived him of luxuries, but because it circumscribed his activities and interests, and he resolved to acquire both an education and a fortune in order that he might live as he chose, and have the range and resources of freedom. When he was ready to enter college, he secured one of the competitive scholarships offered by Columbia to the boys of the public schools of this city, and it was characteristic of him that, later, he paid to the College the amount which he would have paid as a student on the usual basis. He was already self-supporting, and while he was a student at Columbia he was also a tutor. Never very strong, but always tireless, he not only supported himself, but he graduated at the head of the class of 1842. While he was going through the course he took a younger brother with him through the curriculum.

After graduation, Mr. Hewitt became acting Professor of Mathematics at Columbia. Later he studied law, but his health had been impaired, and in 1844 he went to Europe with Mr. Edward Cooper, son of the well-known philanthropist, who had been his classmate, friend, and pupil. A year later, on his return from Europe, Mr. Hewitt was admitted to the bar, but found his impaired eyesight a serious obstacle to his success, abandoned the profession, and embarked in business with his friend Edward Cooper. The new firm showed great energy and foresight. It was the first in the field to make iron beams and girders for fireproof buildings. It had great plants, and produced an immense amount of wire and structural iron. During the Civil War, as the result of Mr. Hewitt's study of the manufacture of gun-barrel iron in England, the firm of Cooper & Hewitt was able to render very important services to the Government by supplying it with material; upon which, however, it refused to accept any profit. The perfect integrity which was characteristic of Mr. Hewitt from the very beginning was united with a deep sense of moral responsibility in all business matters and especially in his relations with his employees. He said to a committee of Congress that from 1873 to 1878 the business of his firm was conducted at a loss of a hundred thousand dollars yearly; this was done partly, of course, to maintain the plant, but chiefly to avoid throwing a great throng of workingmen out of employment.

From an early period in his life Mr. Hewitt took a keen interest in politics, holding the Democratic view of great public questions and joining Tammany Hall at the beginning of its career. When the County Democracy was organized in 1876, he retired from Tammany, and became one of the leaders of the new movement. He was in Congress for

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twelve years. He was Chairman of the Democratic National Committee during the Hayes-Tilden controversy; and, although he believed and declared that the Democratic party had carried the country, he was largely instrumental in securing a settlement of the controversy by the organization of the Electoral Commission. After a stirring campaign he was elected Mayor of New York in the autumn of 1886; a position to which he brought his instincts as a man of integrity, a man of affairs, and a man of executive energy. He never truckled to any group of men, and his refusal to raise the Irish flag on the City Hall on St. Patrick's Day, which was eminently sensible and wise, cost him the support of many voters. When the Brooklyn Bridge was opened in 1883, Mr. Hewitt's oration, although delivered in connection with a very impressive address by Dr. Storrs, was masterly in its insight into conditions and its interpretation of the occasion. From the very beginning he foresaw the rapid and great growth of the city, and was a conspicuous and tireless advocate of rapid transit.

To the last Mr. Hewitt's grip of affairs was firm, and his interest in all matters relating to the public intense. In the discussion which went on during the coal strike his letter pointing out the perils of denying freedom to labor was treated as a public document and discussed in every part of the United States. He was greatly interested in all educational matters. He gave his father-in-law, Mr. Peter Cooper, valuable assistance in the early organization of Cooper Union, one of the great centers of educational activity in this city; and it was due to his faith and energy that a large increase of the endowment for the institution was secured not many months ago. He was Chairman of the Board of Trustees of Barnard College, and an influential member of many clubs and associations of every kind. His business connections were many and intimate. He was a director in the United States Steel Corporation, in several railroads and coal and iron companies, and he was connected with many smaller enterprises. Whatever he had to do he did with his might, bringing to his work unusual natural sagacity, the experience of a long life, and absolute honesty and candor. For many years he was called upon on all public occasions to represent and interpret the higher life of the metropolis. With a genius for speaking the apt word in an effective and telling manner, his frankness made him some enemies, but secured for him universal confidence and respect. New York came to think of him only incidentally as a man of wealth, but chiefly as a courageous, sincere, and honest man; a citizen who cared only for the public good; a man whose party interests and affiliations were always held in subordination to the public service, and whose whole life was an illustration of the fundamental virtues and a reinforcement of the highest life of the city.

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Judge Taft

There is something both pathetic and inspiring in the latest reports from the Philippines of an event which at once denies to the Supreme Court bench one who would be an eminent addition to it, and secures to the Filipinos the continued service of one whom they rightly regard with gratitude as their friend and benefactor. It is well known that Governor Taft's inclinations, ambitions, and abilities combine in calling him to a judicial position. It was no small self-sacrifice for him to leave the bench when asked by President McKinley to go to the Philippines and there serve as his country's representative in framing for this people free institutions. The invitation extended to him by President Roosevelt to return and take a seat on the Supreme Court bench was an invitation to exercise his abilities in the line of his inclinations, and in a judicial position certainly unsurpassed, probably unequaled, by any other in the world. And he has resolutely said No to his inclinations and his ambitions, that he may continue to serve a people just emerging from barbarism into civilization, from despotism into liberty.

It would seem almost impossible for cynicism itself to attribute this action to any but the noblest motives. He elects to remain in a country the climate of which is enervating and, to the eager American, burdensome and repugnant. He foregoes many of the comforts of twentieth-century life in a twentieth-century Nation, to put up with physical

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conditions in important respects hardly superior to those of the eighteenth century —conditions which have been further impaired by the devastations of war, pestilence, and famine. He turns his back on the social and literary attractions of life in Washington to continue in a life the very limited society of which is necessarily almost inseparable from official duties and relations. He declines an opportunity for a pursuit which would call forth the highest exercise of his intellectual powers for one of administrative detail which calls ceaselessly for that patience which is of all virtues the most difficult for an American to exercise. Removed thousands of miles from his native country, his countrymen know little of the work which he is doing, save by its results, and these are often misinterpreted and oftener belittled. That he is misrepresented by members of the party in opposition is perhaps to be expected—this is the common fate of all public men; but he has also to endure the harder trial of being misunderstood in his purposes, and sometimes thwarted in his plans for the benefit of the poor and the lowly, by men eminent in his own party. That his motives should be occasionally maligned by persons who are incapable of comprehending unselfish service, he could bear more easily than the fact that he is looked upon by some honorable and high-minded persons as the representative of a policy which they strangely regard as one of selfish commercial exploitation and overweening political ambition. When it is announced that he is contemplating leaving the Archipelago, where he has represented the Nation, whose spirit and purpose in that Archipelago have been so grossly misrepresented by some of his own American fellow-citizens, the natives whom he is serving so faithfully and unselfishly rise *en masse* to implore him to remain as their guide, their counselor, their protector. If they were a discontented and restless people, eager to throw off a yoke of bondage which had been imposed upon them, they would welcome his going, for in his departure they would see an opportunity for a new revolution; or they would at least witness his going, and the coming of his successor, with the sullen indifference with which a cowed and terrified people always witness changes in the personnel of their conquerors. Their spontaneous uprising to entreat him to remain—and the spontaneity of the movement cannot be questioned, since there could be no motive for inspiring it from without—is a sufficient reply to those Americans who, with all their intelligence, have not understood the emancipating spirit of the American representatives in the Philippines as well as it has been understood by the Filipinos, despite their ignorance. Judge Taft's consent to forego the opportunity offered to him to exercise his abilities in an office of unexampled influence and power at home, that he may put them at the service of a poor and ignorant people abroad, is as splendid an illustration as modern public life has afforded of the motto, "Whosoever will be chief among you, let him be your servant."

In the work to which with such unselfishness he has renewedly consecrated himself he ought to have the hearty confidence and the united support of the American people. Neither ecclesiastical prejudices nor doctrinal theories, still less the narrow and selfish interests of commercial cliques, ought to be allowed by the American people to thwart his beneficent purposes. His general policy has been clearly defined in his own mind and frankly outlined to his countrymen. He has successfully initiated negotiations with the Vatican which, if successfully consummated, will lead to the settlement of the friar question by the only constitutional and honorable method, the purchase of their lands for the benefit of the Filipino people. In that purpose he ought to have the support of all Americans, Protestant and Roman Catholic. Under his administration an educational system has been organized and carried forward which promises to give the Filipino people in less than a quarter of a century the English language, not imposed upon them but eagerly sought by them. No false sentimentality should hinder this endeavor to furnish a linguistic unity to a people now hopelessly divided by their dialects, a unity absolutely indispensable to their national life He asks America to reduce the tariff on all Filipino products seventy-five per cent., that thus the Filipinos may realize America's fellowship for them, that thus they may be bound to us by commercial interests, and that thus their industry

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nay be revived by the opening of a market o them. No miserably selfish interests of a few thousand sugar-growers or others should be allowed to prevent this so lesirable consummation. He desires to admit Chinese laborers under certain carefully defined limitations, and to allow a larger liberty in the sale or lease of public lands than is now permitted, because he believes both are necessary for he revival of industry in the islands. We do not say that on these points his opinions should be conclusive; but Congress should consider them with prejudice in their favor, since his understanding of the conditions of the islands is necessarily better than that of any Congressman, and his disinterested devotion to the well-being of the islands has been demonstrated beyond peradventure. He remains in the Philippines that he may set the Filipinos free from the burdens and entanglements imposed upon them by their past history; that he may help them to obtain law, education, industrial prosperity, freedom, self-government. His example should give new inspiration to all Americans who believe that National honor requires of America that she should do something better for the Filipinos than leave them to work out their own destiny without assistance, and his leadership should be loyally accepted by all who share in his beneficent purpose.

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The Reality of Sorrow

To the Editors of The Outlook:

Is it wise or helpful to insist that sorrow and suffering are essential in developing character or spirituality? Are there not too many sufferers already who attribute their affliction to a disciplinarian God, when the real cause is their own or some other person's intentional or unintentional wrong-doing? Is not most suffering and sorrow the result of wrong conditions? Can that which is wrong ever be right? In an article under title of "The Heart of Sorrow," in the December 6 issue of The Outlook, you say: "The heart must bear the full shock of its loss if it is to make the spiritual gain which comes only out of deep experiences," and "It is in the pain of separation that the deepest joy of reunion is born; it is in the anguish of loss that the bliss of final recovery is prepared."

Many thoughtful and sincere persons believe that God purposely permits or inflicts suffering in order to develop richness of character. If this is true, all who desire spiritual growth should welcome each new burden or sorrow, and even put themselves in the way of experiencing more suffering.

Sickness, grief, and the effects of sin, then, are good, and no effort should be made to avert them if we wish "the final richness of spirit which comes from great tribulation patiently borne."

To maintain the position taken by the writer of "The Heart of Sorrow" we must, to be in accord with the divine plan, eliminate all deeds of charity, cease efforts to relieve suffering or sickness, and only the medical aid necessary to prevent death should be employed, and possibly even death should be welcomed if "it is in the anguish of loss that the bliss of final recovery is prepared." What can be said in regard to Christ's example and teachings concerning relief to suffering humanity? If sorrow brings rich blessings, did not Christ interfere with a larger and later joy in store for the Widow of Nain when he restored her son? The Saviour's teachings seem perfectly clear that the realization of heaven within us is the elimination of all suffering. If it is true, as The Outlook says, that "the deeper the suffering . . . the purer and truer the faith which issues from it," then we must not give a cup of cold water in Jesus' "name to one of these little ones," nor help a brother in distress; no need of establishing hospitals or orphanages; and much of the research and patient experiments of the medical schools has been unavailing except for material benefit, for all this is a blow at God's spiritual developing process. We believe that too much stress is given to the few hours of agony in Gethsemane and on the Cross, and far too little to the patient achievement of spirituality during the eighteen years—following Christ's twelve-year-old episode in the Temple—when the consciousness that he was about his Father's business inspired and fitted him for the manifestation of a character which could bear patiently suffering which was the outcome of sin and malice.

The point we would like to emphasize is simply this: in spite of great sorrow and in severe trials, there is so much of inherent good in mankind that it conquers all, and causes the sweetness and nobility of God's children to radiate with a beneficent effulgence.

Does not the man who carries the light with him into the darkness appreciate that light as much as the one who only seeks a light because the darkness overtakes him? To the one who carries the light, darkness has no terror, but others must grope till they find an escape. So character developed in the brightness of Infinite Love is surer of its ground and can endure to the end—even as Christ endured—the agony of persecution, loneliness, and the Cross.

Boston, Mass. WALTER L. COLBY.

Our correspondent has misinterpreted the spirit and aim of the editorial to which he takes exception. There was no endeavor in that editorial to emphasize the sorrows of life or to preach the doctrine of suffering as an end; the master

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force is life, not death; the key-word is growth, not decay; the final condition is joy, not sorrow. Christ's death was an incident in his life, not its supreme moment; redemption is the positive force in life, not condemnation. All these great truths, which lie in the heart of the view of life expressed from week to week in the pages of The Outlook, were assumed by the writer of the editorial from which our correspondent dissents. The coming of Christ has set the movement of the world to a new key, and has laid an immovable foundation for faith, peace, strength, and joy.

Nevertheless, there is a vast amount of sorrow in the world, and this sorrow bears its fruit in higher development of character, and this result is secured, not by making light of sorrow, but by bearing its full impact with patience, sweetness, and faith. There is no gain in striving to minimize the facts of life; in striving to escape its realities by denying their existence. This is an old and oft-tried experiment, but it has never been successful and it never will be. It is idle to blind one's self to the dark side of life, and it is intellectually immoral to ignore its somber realities. This method of solving the problem sometimes succeeds for a time, but it is smitten with unreality at the heart, and in the end it breeds the worst kind of skepticism. The religion which is to satisfy men must look the facts of life full in the face, accept them in their deepest significance, and rise above their terrible teaching by interpreting them as part of a larger order of things. It is idle to try to escape the full play of all the forces of life; they must be met squarely, honestly, unflinchingly.

There is, at the moment, a revival of this tendency to escape the deeper perplexities by treating the terrible realities of sin and suffering and death as if they were illusions. It is even said that the sufferings of Christ were dramatic and spectacular—a show of anguish to produce certain moral impressions on the world. The fundamental and corrupting unreality of this treatment of the scene on Calvary does not seem to dawn on many people; they overlook the appalling logic which would sweep away the very grounds of faith if the Divine Sufferer in the hour of his bitterest anguish was acting a lie. No one can read that simple, direct story in the spirit in which it is recorded without feeling the reality of the anguish which made that hour memorable in the history of a suffering race. If Christ did not suffer and die, in the full, simple, normal meaning of those words, then, to modify Paul's phrase, we are of all men most miserable.

It is one of the most convincing evidences of the truth of Christianity that it evades no fact, denies no experience, ignores no conditions. It plants itself resolutely on the facts of life, and faces all forms of experience with a gaze which does not falter but pierces to the heart. Christ was born in a manger, the lowliest of cradles; thus, at the beginning, the Son of God accepted the humblest condition of human life. He grew up as a child obedient to his parents, and set the seal of sanctity on the home; he had his temptation in the desert, but he was never an anchorite or a yogi; he lived with his fellows, shared their fortunes, took part in their occupations, spoke their language, and so, with divinest insight, struck a fatal blow at the purely human and half-atheistic idea that a part of life is sacred and a part secular; he wept at the grave of Lazarus, and made it clear that grief was as real to him as to the sisters of the dead; he sweat great drops of blood, he cried out in anguish of spirit in the loneliness and pain of his last hours, he died as other men die. In the lowliest cradle his presence touched all human life with the beauty of a divine sonship; out of the blackness of the grave, where the mystery of life is most appalling and impenetrable, he came victorious and appareled in heavenly light.

Here at last was a religion which looked sin and sorrow and death in the face, recognized their reality, and yet rose above them; at once the most simple, tender, human, real of all interpretations of life, and at the same time the most glorious, spiritual, and radiantly prophetic of the victory of life over death, of goodness over evil, of God over all the forces of unrighteousness. The message of Christ was a gospel of glad tidings; it proclaimed deliverance from sin, peace in trial, immortality. It was a gospel of joy, but it recognized the sadness of the world; its mighty appeal lay in the fact that it accepted all the

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conditions which men felt and knew to be real, and rose victoriously above them. Over the manger the angels sang, over the sepulcher the Easter bells sounded their glorious music.

Christianity is the religion which interprets sorrow in the light of immortal hope; that is one secret of its power. The worship of the Greeks was beautiful and satisfying to the young, the strong, the happy; but the great majority of men are not at ease in life. "One man in many millions, a Heine," wrote Matthew Arnold, "may console himself, and keep himself erect in suffering, by a colossal irony of this sort, by covering himself and the universe with the red fire of this sinister mockery; but the many millions cannot—cannot if they would. That is where the sentiment of a religion of sorrow has such a vast advantage over the sentiment of a religion of pleasure; in its power to be a general, popular, religious sentiment, a stay for the mass of mankind, whose lives are full of hardship. It really succeeds in carrying far more joy, far more of what the mass of mankind are without, than its rival. I do not mean joy in prospect, but joy in possession, actual enjoyment of the world." And he ascribes what he calls the fortune of Christianity to "its drawing from the spiritual world a source of joy so abundant that it ran over upon the material world and transfigured it." Christianity has not made the mistake of underrating the strength of that which it opposes; it recognizes the full force of the sadness and sorrow of life, and pierces, transfigures, and rises victorious above them.

The reality of a victory depends on the reality of the struggle that preceded it, and the divine power of the religion of Christ is measured by the power of those things which it overcomes. Suffering does not exist, in the Christian view of life, as an end, but as an instrument of education. It is not only an individual experience; it is a part of the divine order of the world; it is involved in the great process of development, which is not only the unfolding of the order of nature but of the spirit of man. It is the process by which and through which that spirit comes to clear consciousness of itself, of its divine possibilities, of its spiritual nature and destiny. It is wrought into the very fiber of growth. Harnack, from a purely philosophical point of view, has stated this profound office of suffering with nobility as well as clearness of insight: "Any one who looks into history will find that the sufferings of the pure and the just are its saving element; that is to say, that it is not words but deeds, and not deeds only but self-sacrificing deeds, and not only self-sacrificing deeds, but the surrender of life itself, that forms the turning-point in every great advance in history. In this sense I believe that, however we stand as regards theories about vicarious sacrifice, there are few of us after all who will mistake the truth and inner justice of such a description as we read in Isaiah liii.: 'Surely he hath borne our griefs and carried our sorrows.' 'Greater love hath no man than this, that a man lay down his life for his friends'—it is in this light that Jesus' death was regarded from the beginning. Whenever any great deed has been accomplished in history, the finer a man's feelings are, the more sensible will he be of vicarious suffering, the more will he bring that suffering into relation to himself."

The reality of suffering is one of the great facts in the Christian faith; a fact wrought into its very heart. Christianity is the greatest of all forms of idealism because it builds on the solid foundation of reality; because it accepts the world as the world reveals itself in the experience of humanity. It regards the process of life, not as fundamentally intellectual, but as fundamentally moral; it looks upon the world, not as an idea, but as a fact, the fruit and product of the action of the will. Hence the tremendous emphasis it lays on character; the conformity of man's life to God's will. Hence its steady and resolute refusal to dissolve the fact of sin into an unmoral process of growth, and its equally resolute grasp of suffering, not as fiction of the feelings, but as part of the process which gives an idea clearness, reality, moral weight, and meaning, by passing it into character and so making it part and parcel of a man's immortal self. The education of the race is not an end but a means; suffering is not a finality but an incident; but it is wrought into the spirit of man that it may leave there its purification, its tenderness, its clearer and holier vision. The cup of sorrow is held

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to all lips, but they that drink are thereby strengthened to press on to that heritage of peace, possession, and bliss which, like the vision of the great white rose in Dante's Paradiso, blooms not only at the end of the journey, but shines from afar and distills its secret sweetness through the darkest hour of the pilgrimage.

The Impressions of a Careless Traveler

VI.

April 9.

AS we sailed past Robert College yesterday afternoon on our way to the Black Sea, the college boys were out in force, and greeted us with cheers and the waving of handkerchiefs and flags; prominent among the latter was the American flag. I believe this is their custom whenever an American steamer passes up the Bosphorus, and it indicates the friendly feeling for America which at least the foreign peoples—the Bulgarians, Greeks, and Armenians—are imbibing at the College. This incident led to a rather significant conversation with a fellow-passenger who asked me what the demonstration meant, and, on my telling him that this was Robert College, expressed in perfectly courteous but also in vigorous terms his disapproval of the attempt to proselyte to other faiths a people content with their own. He indicated his understanding that Robert College was founded for the purpose of educating men for the ministry, and could hardly credit my assurance that it had no proselyting purpose. In fact, it has no theological department whatever. It is no more a missionary college than Yale or Harvard, and is a Christian college in the same sense and in no other. Its professors are not all of the same religious faith; its professor of Greek language and literature is a devout member of the Greek Church, its professor of the Turkish language and literature was formerly a Mohammedan—whether now or not I do not know. Why any one should approve of Yale and Harvard, of Oxford and Cambridge, of Leipsic and Berlin Universities, and disapprove of Robert College and the American College for Girls in Constantinople, I cannot understand; for the latter are doing for Turkey exactly the work which the former are doing for Germany, England, and America. It is true that attendance on chapel exercises is compulsory, but most of the students are nominal Christians, and the chapel exercises in Robert College consist in reading the Psalms together, singing, and prayer; and so tactful are the college authorities that their morning services are conducted in that curious sing-song manner, half intoning, half recitative, to which the Armenians and the Greeks are accustomed in their church services. I had difficulty in persuading my fellow-passenger that the College was not a veiled attempt to proselyte; I am quite sure I should have failed entirely had I not happily had with me a copy of a letter

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[1] For the information of its readers, some of whom otherwise might be difficult to convince, The Outlook lays before them a copy of this letter, which will be found in the Report of the President for the thirty-eighth year of the College (1900-1901), with the paragraph from that report which introduces it and explains its genesis:

The most distinguished and progressive Bishop of the Orthodox Eastern Church has just been unanimously chosen Patriarch of Constantinople and received with wild enthusiasm by the people. He has held this office once before, many years ago, but he was then too progressive for the times and was forced to resign. He sent his Grand Vicar to our Commencement, with instructions to make an address if the opportunity occurred; but we had no addresses and the Vicar was ordered to send me a letter, which was also published in the Greek papers. This letter cannot fail to interest the Trustees, and I add this translation of it to my report:

"To the most noble and most learned
Director of Robert College.

"Most noble Sir:—The following is an address which His Holiness directed me to deliver yesterday on my visit to your College, which I now have the pleasure to transmit to you.

"'Having come among you, Honorable Gentlemen, by order of His Holiness, my most venerable Master, it gives me great pleasure to say that His Holiness has always followed with great interest the work of your most important and most noble institution. His Holiness, my most venerable Master, duly appreciates your labors and care that the education which you give shall make good citizens and moral men, who will act in society as worthy and honest members of it, loving their neighbors, not rendering evil for evil, but good for evil.

"'But the appreciation of His Holiness surpasses this limit, for he admires and praises you for working in harmony with the teachings of the Apostles, doing good without any afterthought, which might bring forth scandals. You respect the teachings of our Lord Jesus Christ, who said, "Woe unto him through whom scandal comes." Your enviable mission, as is proved by facts, is the mission of making good men, not of corrupting consciences; to make good Christians, not perverts from the Church. For these reasons His Holiness gave me the fatherly order to express to you his thanks and praise for your work, inasmuch as our nation, on account of unhappy circumstances, has not been able to found such an institution as Robert College.'

"Transmitting to you, word by word, this fatherly message of His Holiness, I take the opportunity to sign myself, with great respect and brotherly love for you,

"THE GRAND VICAR CHRYSOSTOME."

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addressed by the Greek Patriarch—the head of the Greek Church—to President Washburn last year, which should be quite conclusive to any doubter.

Robert College on the Bosphorus, for boys, and the American College for Girls opposite, at Scutari, have sent back to their homes hundreds of boys and girls trained to do their own thinking and certain to carry a new spirit of intellectual and spiritual life into their various communities. There is far more ground for hope for a new Turkey in these men and women than there is in European interference or an American protectorate.

April 10.

This morning we arrived at Trebizond, a Turkish port on the Black Sea, about six hundred miles east of Constantinople. One step has been taken towards that unity of interest between England and America which some of us hope will grow much more rapidly in the future than it has in the past; a custom has grown up according to which, in any port in which there is an English consul but no American consul, the English consul represents American interests, and *vice versa*. The American Consul at Constantinople telegraphed to the English Consul at Trebizond of our expected arrival, and before we had breakfasted his dragoman was on the steamer to meet us. We had in landing the first disagreeable experience we have met from any fellow-passenger. The dragoman had come for us in a private boat; but, in spite of the expostulations of the sailors stationed at the bottom of the landing-ladder to help passengers off, three men, two Germans and one American, insisted on jumping into our boat. Our party of five were put into a carriage and driven through the town to the Consul's house. We were among the first of the passengers to get into a carriage, and the Consul's cavass—a kind of constable or policeman—was on the box with the driver, so that we were in a way identified as the English Consul's guests. It is rarely that an English steamer lands at Trebizond, and still more rarely do Americans land there, and we learned afterwards that great preparations had been made for our coming. We found, therefore, the streets quite full of observers, to whom we were as great curiosities as they could be to us. I think it was the first time that I ever realized that a plain black traveling suit could be a curious costume. We drove up the hill as far as the carriage could take us, and then walked, it seemed to me a quarter of a mile further, up a tortuous, ill-paved lane, practically impassable for a wheeled carriage, to the house, where the Consul received us as his guests, with characteristic, courtly English manners, and conducted us up the considerable flight of steps which led up from the street to the front door. What were our plans? We had none developed. Would we have some tea? No, thank you. He hoped, then, we would all come back to luncheon. We should be delighted. He would suggest that we might like to walk over to the American missionary's house, Dr. Parmlee; the cavass would conduct us, and then would conduct us from there to the Governor's house, where a sword dance was to be given by the Governor's orders for the benefit of the ship's passengers; after that we could return to lunch. This accorded with our ideas, and the plan was carried out accordingly.

My visits to a Methodist minister's in Madeira, to Robert College and to the American College for Girls in Constantinople, and to Dr. Parmlee in Trebizond have clarified and confirmed somewhat hazy ideas on the subject of foreign missions, to which I shall perhaps give editorial expression hereafter. The half-hour spent under Dr. Parmlee's roof has left on my mind a strangely commingled feeling of the pathos and the splendor of missionary service. Dr. and Mrs. Parmlee and their daughter—who has just returned to them for a visit after a brief educational experience in the United States—are quite alone in Trebizond. He is actually a kind of bishop, having oversight of a number of native preachers, who are scattered throughout what may by courtesy be called his diocese, but I doubt if once a year he sees an American or much oftener any other Englishman than the Consul. His wife and daughter are carrying on a kindergarten, which takes in the children of some of the "best families" in town, since it is the only school of the sort, or perhaps of any description, for little children. We went into the school room, which was quite

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bare of ornament, and Miss ——, who is a kindergarten expert, pronounced their songs and games well up to the standard. We afterwards met one of the native preachers of the town at the Governor's house, who told me that he was trying to organize and carry on a kind of young men's club to work against the saloon, which was the greatest enemy he had to contend against—and this in a Turkish port. There seemed to be something at once infinitely pathetic and worthy of all admiration in the heroism of this missionary and his wife and daughter, cutting themselves off from all social companionship and devoting themselves to this isolated life in order to carry the good news of the goodness of God to a people who had never learned from their priests anything but to fear God. The cavass grew impatient, and we finally had to tear ourselves away from the school and follow him to keep the appointment at the house of the Turkish Governor for the sword dance to be given for the benefit of the ship's company. When we reached there, the entertainment had already begun. Fifty men or so in peculiar and picturesque costumes were going through this dance, sword in hand, advancing, retreating, stooping, rising, turning about, and forming strange and even fantastic combinations. The most characteristic feature of the entertainment was the dancing by two men, or at times two or three boys, armed with naked swords which they brandished at each other in the most theatrically alarming manner. I was not surprised to be told that these men, who had been brought down from the mountains for the purpose of giving the entertainment, were not above reproach; some of them I should not care to meet alone on the road in a dark night.

After the sword dance we returned to luncheon at the Consul's house. He has been at Trebizond for many years, and his account of the massacres of the Armenians in that city was extremely dramatic. One incident he told us illustrates the character of the massacre and the motives which impelled it, and at the same time the value of having in the service an experienced Consul with a knowledge of the language of the country. After the worst massacre of the first day was over, he was looking over his garden wall and saw coming up the narrow lane which led by his house a Greek porter, heavily laden. At the upper end of the street was a Turkish soldier, who drew his gun on the porter. The porter called out in terror, "Don't shoot me; I am a Greek." "No, you're not a Greek," responded the soldier; "you're an Armenian, and, anyway, I am going to shoot somebody." Thereupon the Consul called out from his vantage-ground above, "Don't shoot him; I know he is a Greek." The soldier sullenly lowered his gun, and let the porter pass. I think also it was this Consul who told us that the Governor had specially prepared for the coming of the Prinzessin by having the streets cleaned and the dogs and the beggars shut up. As compared with Constantinople, the streets were marvelously clean, and in the city we saw scarcely a dog or a beggar—no street dogs, I think, and only one beggar, and he eating on the steps of a Greek monastery the dinner which had been given him there.

We sailed about four o'clock. Just before sailing I got my first glimpse of a veritable caravan; with our glasses we could watch the camels kneeling on the distant dock—not the one from which we had embarked—to receive their loads, and later the long procession (a fellow-passenger reported a hundred and fifty, but I do not know how he knew) winding up the hill in the beginning of a journey of some hundreds of miles into the interior of Persia. Nothing I have seen has more clearly brought home to me the fact that we are really in the Orient, or at least upon the edge of it.

L. A.

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A FIGHT FOR THE CITY

THE STORY OF A CAMPAIGN OF AMATEURS

BY ALFRED HODDER

Private Secretary to District Attorney Jerome

II.—The Drag on the Ticket

FEW even of the experts in the management of primaries and in the delivery of votes at the polls estimated rightly the moral effect on the great multitude of Devery's subjects of the hunting of John Doe. It was the Citizens' Union that, through Mr. Fulton Cutting, forced Mr. Jerome's nomination on the managers of the Republican party, who did not in the beginning intend that he should take the platform, or be supported by the party funds, or indeed be elected. He was in their eyes "unsafe:" he could not be counted on to say the right thing; his one recommendation, his doubtful recommendation, was that he could make himself talked about; he had a turn for getting himself written up in the newspapers. When he learned that he was not to be permitted to speak from the platform with the other candidates on the Fusion ticket, he announced his intention of establishing headquarters in the heart of the East Side, and of meeting between the hours of ten and five, Sundays not excepted, any one who wished to visit him and ask him questions about the policy that, if elected, he intended to pursue. "Carrie Nation Jerome" speaking his mind in private was likely to be so impolitic in his utterances that it was decided that he should be permitted to speak from the platform, where he might at least be checked by the presence of his colleagues; at the worst, it was reasoned, he would hang himself if he were given rope enough. "Impolitic" is a politic epithet for truth-telling at a time when lies would be more profitable. Opening headquarters on the East Side was regarded as another proof of sensationalism and eccentricity. Mr. Jerome himself gave in private a different account of the matter. "What is the use," he said, "of opening headquarters in the brownstone district? The voters there are for the Fusion ticket whether we tell the truth or not; the voters there will never be the wiser whether we tell the truth or not. The side to win votes from is the *other* side."

Few even of the experts in party management among either the Democrats or the Republicans believed that Mr. Jerome would "run well"—in other words, would be a vote-winner; on the contrary, they regarded him as the extreme opposite of a vote-winner; by every article in their creed, which is the creed of tentative prudence, he was a vote-loser; and mentally they labeled him "a drag on the ticket," and filed him for reference in the pigeonhole reserved for disastrous necessities. It was not known that before large audiences he was an effective speaker; it was not known that he could command before them an effective personal bearing; it was not known that he had excited among the public a widespread curiosity and enthusiasm. Men of his own social world were keenly alive to the opportunity for ridicule that he had given, and his own friends were keenly alive to the technical indecorum of a judge's presiding at the breaking of doors and holding court in a gambling-hell. It is difficult to overstate the shrinking of the average smug and successful business man in the United States from ridicule; he has so far mastered Chesterfield's ideal of dress—that a gentleman's garb should be expensive and in fashion but never conspicuous—that he has applied the principle of it to the soul, and in a public officer regards a burst of generous indignation, or of unconventional

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energy, with the same sense of amused superiority or of uncomfortable surprise with which he notes on an acquaintance an inordinately checked suit of clothes and a scarlet cravat. The personal dignity of a friend and of a magistrate is to him of far more consequence than the exposure of an elaborate system of crime, or the execution of the law. Full-fed gentlemen in clubs made *bons mots* over their wine; personal friends cautioned and expostulated; and prosperous politicians assured themselves that in his first speech the candidate for the District-Attorneyship would meet with what is called in vigorous slang "a frost." He himself felt, keenly and bitterly enough, the defection of men who should have been publicly at his side; he learned what no man forgets—what it means even for a season to stand seemingly alone; or, rather, what it means in fact, and manifestly to the eyes of all except the merest stranger, to be standing alone. A few men much younger than he busied themselves with his canvass; not one of them had known him for more than a year, some of them for but a few months; as friends they were as conspicuously new as an overlustrous silk hat; lifelong and tried associates were obviously absent, and both his visitors and his new acquaintances remarked their absence, and asked themselves, and asked one another, what sort of man on more intimate acquaintance he was wont to show himself, that practically no one of his own age that had been formerly his colleague or companion now was playing an active part in his support.

His first speech—the first he had ever made before a mixed audience—settled a great many questions. Before the speaking began, cheers for Jerome followed hard on cheers for Low. He was fifth on the announced list of speakers, but the audience *en masse* called for him when Mr. Low sat down, and declined to hear any one else until Mr. Cutting, the Chairman, assured them that Mr. Jerome was not in the building, and that he should be introduced the moment he arrived. He arrived in the midst of the discourse of another candidate, and stood in the background, sheltered by one of the pillars of the admirably constructed hall in the basement of Cooper Union, until a number of the audience discovered him, and passed the word, and the speaker's voice became inaudible among the cries of "Jerome! Jerome!" Mr. Cutting's introduction was significant: "I have no need," he said, when he could make himself heard, "to introduce this gentleman." After a moment's jesting, Mr. Jerome, with a cautiousness in which his legal training served him well, set aside all party catchwords, and, with consummate dexterity and earnestness, narrowed the issues of the campaign down to a few simple propositions that all men could lay hold on and remember, and that no "true man," as the old phrase ran, could doubt. Mr. Cantor, his predecessor on the platform, had been elaborating the text "Turn the rascals out," and predicting that the precise day of the rascals' exit would be New Year's Day of nineteen hundred and two.

"'My learned friend, Senator Cantor,' said Mr. Jerome, 'is evidently possessed with the idea that in local politics there will soon be a moving-day. He is of opinion that for Tammany Hall next year moving-day will come, not on the first of May, but on the first of January.'

"'You bet it will!' shouted a deep voice in the center aisle, amid a chorus of cheers.

"'We'll move 'em up to Albany,' shouted some one else.

"'Not quite so far up the river,' the Judge said quickly; 'Sing Sing will do!' The audience went mad with delight. Continuing, he said:

"'I am not in this campaign to discuss issues. I am in this campaign to fight. Issues imply that there is something to be discussed. Issues mean that there is something upon which honest men may honestly differ. I have never known any one take issue on the commandment *Thou shalt not steal;* and I have found reason to believe that one of the basest forms of stealing is blackmail. There is no question of politics in this campaign. There can be no question of politics without political issues and political parties; and in this case there is no political party on the other side. I do not come here to vituperate all those who are opposed to us; I have many good and lifelong friends in Tammany Hall—men whom I respect, men whose hands are as unsoiled by dirty money as my

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own. But the days when that organization was a political party, when it had political leaders and was dealing with political issues, have passed away; and to-day the men who are dominant in Tammany Hall, who control its machinery and dictate its policy, who determine its policy and destinies in spite of the opposition of many and many a decent man in the organization, are not politicians; they are grafters; they are working for their own pockets all the time. And as against them and the candidates whom they have nominated, there is no issue in this campaign except the issue of decency against indecency, honesty against theft, law against lawlessness.

"'For six years and a half I have occupied a judicial position. The people of this city, and of every city, have a right to ask that their judges do not enter into politics. But can they go farther and ask that their judges shall not pursue crime? Do they ask—can they ask—their judges, when the very foundation of social life is threatened, to wrap themselves in the judicial ermine and prate of judicial proprieties? I do not believe it. Wrongs, cruel wrongs, bitter wrongs, come to the poor and the weak from the men who rule this city with an iron hand; come to the poor and the weak, not to the rich and the strong; the rich and the strong might fight. These wrongs come to the knowledge of most of the well-to-do among us in isolated instances only; but to me, sitting where I have during the past six and a half years in a minor criminal court, presiding in that time over some eighteen thousand cases, these wrongs have not come in isolated instances only; they have come day by day, they have come until they have burned into my soul, they have come until I have felt that if only there were a vigilance committee in this city of ours we should free ourselves by the strong hand.'"

Mr. Jerome is not what in ordinary parlance is known as an orator; he has not the powerful, dulcet, variously modulated voice that by mere charm of music wins attention; he does not deal in striking metaphors or stately verbiage; he knows almost nothing, or at least practices almost nothing, of the art of graceful and persuasive gesture. His voice is harsh, his speech is blunt to the verge at times of downright rudeness, and his gestures come as God pleases. But during his canvass he knew what he was talking about as he knew his ten fingers, and refused to be drawn into the discussion of party questions, or questions of politics in general, or anything in general, or anything at all except the points at issue in the campaign in hand; he had, by inheritance, wit and fun and the gift of telling a story, and, more than all the rest, when he grew earnest he had the accent of daring and sincerity. It is perhaps doubtful whether all the world loves a lover; it is not at all doubtful that all the world respects a man who can persuade it that he is willing, in the interest of the public, to risk his skin, or his fortune, or anything that is his. Decency against indecency, honesty against theft, law against lawlessness, and the defense of the homes and the pockets of the poor, became, from the time he uttered the words, the lines on which the battle was fought. "I have seen more than one election lost," he said in conversation, "by letting Tammany raise the cry of party loyalty and National issues, and by a set of sea-lawyer fools giving their attention to arguing the record of the Republican against the Democratic party. I have yet to learn that either of the great National parties publicly sanctions blackmail by police captains or by district leaders. The way to win an election is to stick to the point." The crisp comment of the New York "World" the following morning was: "Mr. Jerome, whose probable course as a campaigner has been an enigma, quickly cleared the mystery. Although he was fifth on the list of speakers, he had gained the first hold on the audience before he had been talking five minutes." He had gained the first hold on the audience before he came into the hall, though the shrewdest party managers were little apprised of it. What he did in his first speech was to satisfy and to exceed expectation. An official high in the local management of the Republican party came to Mr. Jerome the next morning and said: "Travers, I owe you an apology, and come to make it. I opposed your nomination, and opposed your being put on to speak; and my apology is that you can have all the money we've got. So far as we can see,

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the drag on the ticket is the whole show." As it happened, he did not need and did not take any of the money. As it happened, too, it soon became embarrassing to speak from the same platform with him; out of courtesy, he sat or stood for many and many a half-hour in corridors, waiting his turn to speak; but no courtesy on the part of the man himself could make it pleasant for another man on the ticket to rise and address an audience that was crying, "Jerome! Jerome!" and to risk being cut off in the middle of a sentence if Jerome were discovered in the house.

It is a fair surmise that a clear majority in each of his audiences came to hear him for the first time out of sheer curiosity; any one acquainted with an urban population knows what it means for drawing an audience to have made a hit—to be what the newspapers call, in newspaper English, "the sensation of the hour." They came a second and a third time very simply because they liked him—because they believed in him. The urban population in the United States is as frivolous as you choose in its amusements, but no one is likely to deny that it is in intelligence quick and keen; the man they like is in all probability worthy of liking, and the man they believe is worthy of trust. There is a marked difference in the impression made by the report of Mr. Jerome's words and conduct and the impression made by the man himself. The average voter in the United States is an expert in political campaign promises and campaign rhetoric, and is as cynically wary of them as he is of business projects the prospectuses of which demonstrate mathematically a profit too good to be true. By report in the newspapers the legend about the candidate was too good to be true: according to report he was too disinterested; he was too reckless; he was incredible; he was a superlatively clever demagogue, or a fanatic, or a "fakir," or anything else you please except what he represented himself as being. But the average voter in the United States is quite as expert in men as in promises and rhetoric; and face to face the candidate was unmistakably a hardy, offhand, athletic, pugnacious man of forty, who said from the platform exactly what he would have said, and had said a hundred times, to a group of friends about a table in an uptown club; though he was unmistakably more desperately in earnest than in uptown clubs it is the fashion to appear. "I have lived forty-two years," he once said in conversation, "and a man of that age, who is not willing to stand or fall by his judgments and to speak them out, must have a column of fried mush for a backbone, or else be an absolute fool." He told the "plain people" what he thought, and what he felt, and what he was willing and what he was not willing to do, as simply as if they were intimates and friends; he dealt with them as with intimates and friends; he trusted them, and they returned the compliment—as I believe they always do. In the United States I fancy ninety-nine men fail of their heart's desire from being astutely politic, for one that fails from being reverently faithful to his convictions and reverently bold. "The main satisfaction I have had in this campaign," he said over and over again while the canvass was yet unfinished, in transit between speeches, or at supper when the speeches for the evening were done, "is that I can say in public just what for years I have wanted to say in public, and in private for years have said. By Heaven, it's up to the public! If they want Unger, they can have him, and welcome." Mr. Unger was the rival candidate.

It was a mark of his offhand friendliness for the plain people that in the majority of his short addresses to them he did little more than show himself and make their acquaintance. "Gentlemen," he said, "I have not stopped here to discuss the issues of this campaign, in five minutes. You know, better than I can know, or any man as well-to-do as I (though as rich men are counted I am a poor man, living as I do mainly on my salary), what the government of this city for the past four years has meant to the poor. I have come here simply that you might look me over and size me up, and make up your minds whether you would rather have me in a position of power over you than Tim Sullivan, and Frank Farrell, and Max Hochstim. I have never met a man myself, and heard him talk for two minutes, without being able to make a reasonably sound judgment of his integrity, loyalty, intelligence. I know what politics are, and that it is not so much what a man

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says that counts as the estimate you form of him when you listen to his voice and look into his eyes. There is one thing, however, I want you to do; and that is, if you can find any meeting at which Mr. Unger and Mr. Fromme are to speak, you go to those meetings. I do not know of anything that could more justly and more strongly move an honest, intelligent man to vote for the Fusion county ticket than to sit and listen for five minutes to either of those eminent gentlemen."

In the meantime Mr. Jerome had established headquarters as little like the typical and traditional headquarters of an important candidate as can well be imagined. He occupied two uncarpeted rooms on the floor above a saloon; the walls were garnished with caricatures of the candidate. There was not actually a sign over the door, "No admission except on business," but there might well have been. The visitor was met with a courtesy and a promptitude of inquiry as to the occasion of his coming that made him state his business hurriedly, if he had any, and, if he had none, feel that he had entered the wrong door and hasten his farewells. There was no provision for hospitality—for handing out cigars and treating guests to small bottles or brandies and soda—and as little for the accommodation of mere idlers; and the jackals of American politics, the men with vital information or with votes to sell, were not, indeed, kicked down stairs, but were so much discomfited that at times they would have found relief, I fancy, in a bit of violence. They were dismissed in a chorus of irony and a dumb-show of cordial smiles, more ironical in their way than any spoken word. They were advised, with infinite suavity of demeanor and phrase, to go sell their wares to Tammany; they were advised that Tammany had a superabundance of money to spend on the campaign, and that all Jerome men hoped they would spend it, so far as possible, improvidently. The dignity of these headquarters was, in the main, due to John Henneberry, who had been early designated by Colonel Robert Grier Monroe as the one man, if he would undertake the task, to act as Mr. Jerome's private campaign manager. Mr. Henneberry has a talent for making two bare rooms look like the offices of a great commercial house in high prosperity, and for making both the men who work with him in a political campaign and their chance visitors feel it in their bones that the candidate for whom he is working is certain of success. After an interview with Mr. Henneberry, the man who had staked money against Mr. Jerome's election incontinently hurried to the Hoffman House and hedged. Mr. Henneberry was too untroubled and cheerful for it to be imaginable that he was on a losing side. For reasons that had nothing to do with mathematical probabilities, Tammany kept the betting odds against Mr. Jerome at two to one, and the men who had talked with Mr. Henneberry "chased the money." Sometimes they found it, cash in hand; but more often they found a promise, simply, from some chance-met sport, who had been offering and urging the odds, that he would step out and get the bank-notes. He stepped out, and was not seen again. He vanished.

Mr. Henneberry was a man of middle years, the president of the many-chaptered Catholic Benevolent Society, and an active politician, though even Mr. Henneberry was exercising the functions of campaign manager for but the second time. The rest of Mr. Jerome's staff, as I have said, were amateurs in politics; they were volunteers, and youthful volunteers. Howard Gans, who by request became campaign treasurer, was a rising lawyer, as academic, as ironical, as languid, as the Harvard graduate of tradition, or as the new Premier of Great Britain; in especial if it be remembered that in daily speech the modern academic fashion is for slang. He had in an earlier campaign delivered from the tail of a dray addresses perhaps too closely modeled on the ancient oration to hit the humor of the modern vulgar, and had seen his audience stray away toward neighboring places of refreshment; his own account of the matter is that he was better than a platoon of policemen for dispersing a crowd. As a Deputy Assistant District Attorney under Mr. Philbin, Mr. Jerome's predecessor, he had been of material assistance in the hunting of John Doe. As treasurer his first act was to refuse to accept a penny of his candidate's money, and to undertake to raise a sufficient fund for the campaign without his aid. He was himself

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far from being financially in a position to guarantee his undertaking; his income was the income of a Deputy Assistant District Attorney, and little more. Mr. Jerome's estimate of the expense to be incurred was at that time about four thousand dollars; the actual expense of his campaign was close upon thirty thousand, and there still remained a surplus in the treasury. Contributions poured in from all sides, and Mr. Gans spent the last days of the canvass in returning checks. Fred Stein, in Mr. Jerome's behalf, established a newspaper printed in Yiddish, the Hebrew jargon. Mr. Stein, the only son of a senior partner in one of the two foremost firms of woolen merchants in the United States, had passed his five years since leaving college in a journey round the world, in an apprenticeship of his own seeking among the humblest ranks of workmen in a woolen factory, and in achieving, by the dauntless execution of projects of his own device, the place of partner in his father's firm. He was more inexperienced in the details of politics, if possible, than Mr. Gans, and knew even less of Yiddish and of the management of newspapers than he knew of the details of politics. His activity in the campaign was a matter of pure accident; he had climbed the stairway leading to headquarters to pay the treasurer and Mr. Jerome a friendly visit; he was asked to receive the editors of certain Yiddish newspapers with whom Mr. Jerome had been in negotiation, and to find out what they wanted. They wanted money; they wanted to play Mr. Jerome's treasury off against that of Tammany; they stated with an unapologetic candor that they were men of business and that they had been offered so much by the other side. "Take it; take all you can get," Mr. Stein advised them; "we like to see Tammany waste its money. We've not a cent to bribe you with. But we've any amount to fight you with; and we will just establish a paper of our own and put you out of business." From that day until the end of the campaign Mr. Stein continued to receive visitors at headquarters; he became the *enfant terrible* of the establishment. Within a week after his rash promise he had got out, nominally for free distribution, though everywhere on the East Side the news-stands were selling it, an eight-page daily paper, partly in Yiddish, partly in English. The first issue was of fifty thousand, the second of seventy-five thousand, the later ones, eleven issues in all, of over a hundred thousand. For the distribution of these and of pamphlets, handbills, and what not, he organized a service of inspectors, men, and wagons, that at least once a day covered every section of the East Side. He has since established the newspaper, under the name of "The Jewish World," on a permanent basis. George Wilson Morgan had been attorney for the Committee of Fifteen, and in that capacity had followed with attention the career of Mr. Jerome. Mr. Morgan was just twenty-six. Meeting Mr. Gans in the street shortly after Mr. Jerome's nomination, he suggested that there ought, in mere decent precaution, to be organized a service of open-air speakers throughout the East Side, in Mr. Jerome's interest. Mr. Gans drew out a check-book, wrote a check to the order of George Wilson Morgan, Esq., and said: "Capital idea, Georgie. Don't protest; the finger of Providence points to *you*. When you have dropped the amount of that check, let loose the long yell, and more will be a-coming." Mr. Morgan saw the finger of Providence, and obeyed its indication. He opened an office at 91 Delancey Street, organized a staff of open-air speakers, and made a house-to-house canvass covering the Fourth, Eighth, Tenth, Twelfth, and Sixteenth Districts, and so much of the Sixth District as lies east of the Bowery; these being the stronghold of Tammany. On election day the men who had been engaged in the house-to-house canvass brought to the polls the men whom they had visited and won over. It was the verdict of experienced politicians that no more telling and vigorous campaign was ever organized in the city of New York.

[TO BE CONTINUED]

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The Best Side of Paris

By Carl S. Vrooman

IN Paris the "usual thing" is a half-day at the Louvre gaping at masterpieces of painting and sculpture; a half-hour at Napoleon's tomb; an hour at the Cathedral of Notre-Dame; a like prodigality of time at the gallery of the Luxembourg and other stock "sights"—then off the women go to the "Bon Marché" and rival establishments to revel in bargains, and the men to the cafés, the theaters, the boulevards, the "Quartier Latin," the "Moulin Rouge," and heaven knows where else, to acquire that polish which is warranted to transform a man into "a man of the world."

What a travesty of travel! What boundless possibilities of culture and enjoyment are thus blindly neglected! If the thousands who yearly go on pilgrimages across the water to their shrines of fashion, art, and indecency would but open their eyes to the myriad other interesting objects to be seen on every side, they would come back with mind and heart full, not of the ignorant, servile idolatry of foreign luxury and manners, but of suggestions for improving our own incomparable land.

The question in Paris is, What not to do? Her theatrical attractions are unrivaled and practically unlimited. While Sarah Bernhardt, Coquelin, Rejane, and Jane Hading can be seen in England, America, and in all the Continental capitals, only in Paris can be seen the incomparable "Théâtre Français" and the "Odéon," the two great national, government-supported theaters of France, where one can revel in the study of French literature, ancient and modern, as interpreted by the world's most finished actors and actresses. At the Français in each play every character, even to that of the meanest servant, is taken by one of the greatest artists of France. At the Odéon once a week, during the winter months, is given a "classical matinée," where the rendering of an old masterpiece is preceded by a critical lecture on the play and its author, by some professor from the Sorbonne or some world-known critic. In no other country in the world is the study of literature thus illumined and made delightful by the combined genius of lecturer and actor. And, finally, as a supplement to all this, one has at one's disposal delightful courses of lectures at the University on every phase and epoch of French literature. To the student of French life and social conditions the most unique and interesting theater in Paris, however, is the "Théâtre Antoine," the theatrical contribution and wonder of the nineteenth century. M. Antoine, the creator, manager, and star, or rather sun, of this theater, began life as an employee of a gas company. Without any previous training or experience, he started the "Free Theater," which he conducted according to his own original and unheard-of ideas. He was strongly realistic, sometimes brutally so. "Truth at whatever cost!" was his motto. He occasionally turned his back to the audience during whole acts. He simplified stage settings, entirely subordinating beauty and scenic effect to force and realism. He taught his own actors and actresses, many of them, like himself, never having had any previous professional training whatever. In addition to this he staged a class of plays never before seen in France—plays taken from Ibsen, Zola, Tolstoï, Tourguéneff, and plays of Hauptmann, Sudermann, and Björnson, and of modern French writers like Brieux, filled with the new sociological spirit of the age. Every one, except a handful of his personal friends, saw failure written all over the enterprise, but by the sheer force of genius he scored the greatest theatrical financial success of the age, absolutely revolutionized the methods and aims of the French theater, and made of it a powerful civilizing force in the community. He has given a vital impulse to modern serious sociological literature, and has brought powerfully before the minds and consciences of the great theater-going public the ideals which are molding the future of France.

The French theater, however, is but one of the manifestations of that all-pervasive æsthetic spirit which makes art the most prominent feature of French life. Her École des Beaux-Arts is certainly the

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first among art schools. The Louvre, which gives courses of study specially designed to interpret the collection, public lectures of a more popular nature, and a four years' course for students preparing to fill positions as curators, librarians, and traveling collectors for museums, is the greatest single art gallery in the world. The Luxembourg is a superb museum of contemporary painting and sculpture, while the two Salons each spring give to the world the last year's product of the studios of Paris. Besides all this, there are numerous smaller galleries and public buildings, like the Pantheon, which are filled with some of the most splendid creations of the French artistic imagination. I was reared with a puritanic, Tolstoyan inclination to regard art as of the devil, as something effeminate and enervating. In the course of my political investigations, however, I ran across the fact that while American industries were competing successfully with the English and the German, they were making almost no headway at all in competition with the French. This is because in all French industry the artistic element is such a vital part. We cannot make the rare and beautiful creations they produce. Until we do, we can never compete with them in the markets of the world. When I thus learned that art is power, I began to respect it. I need hardly add that this respect, especially for applied art, is growing. Art should find its home, not only in public museums and galleries and in the drawing rooms of the rich, but in the factory, on the farm, and in the kitchen. Only as art permeates and beautifies all human products and all human life is it performing its true and splendid function. Art seems to be in the French blood—every shop girl is a born milliner, and gets more artistic effect from an expenditure of a few cents than an American does at the cost of as many dollars. This characteristic is partly temperamental and partly the result of a systematic artistic education and development for generations. None of the great provincial towns is without its (to us) surprisingly rich art gallery and its own art school, together with a department or separate school of applied art.

The child in France learns to draw in the kindergarten before he learns to write. This training extends throughout his entire school life. For the benefit of apprentices and adults evening classes in geometric and technical drawing, machine and architectural design, drawing from flowers, casts, and the nude, and in modeling and sculpture, are given in every ward in Paris. There were eighty-nine of these evening schools in 1895. Higher studies can be pursued in the Municipal School of Decorative Art Applied to Industry, or the National School of Decorative Art. The Government factories of Gobelin tapestries and of Sèvres ware have superb art schools connected with them.

As a supplement to a personal investigation of this and other similar subjects, I found the "Musée Social" an invaluable institution. It was founded and heavily endowed by the Comte de Chambrun "for the purpose of supplying reliable information concerning any institution which really succeeds in bettering the material or moral condition of the working classes." It is not a teaching body like the London School of Economics, but students and writers are sent all over the world by it to make researches on sociological subjects. A monthly review is issued, as well as a series of booklets embodying the results of their labors. A series of popular lectures is given each winter in the hall of the Musée, and a sociological library of 16,000 volumes, with reading-rooms supplied with the leading newspapers and magazines of the world, is open free to all. This is by no means an ideal institution. It is open to criticism for sins both of omission and of commission, but it is a splendid effort. A more virile, scholarly, and constructive institution of the sort will one day be established in our country, to boil down and popularize, supplement and stimulate, the work of our present Bureau of Labor Statistics. When all the other nations have followed suit, another great step in the direction of civilization will have been taken, for statecraft, at last, will be in a position to attain a condition of at least semi-intelligence. A real science of politics will then be possible, international in its scope, scholarly in its methods, and noble in its ideals.

Several of my most interesting evenings in Paris were passed attending lectures at what are known as the "Popular Uni-

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versities." Two of these lectures—one by Professor Charles Gide, the world-known economist, the other by Anatole France, the greatest living French man of letters—were the most fascinating I have ever heard. The French "conference" is a species of lecture which is absolutely unique in its artistic beauty, subtile humor, and sparkling wit. To my mind it is a higher form of art than the theater. This "popular university" movement is one of the most remarkable manifestations yet seen of the spirit of the twentieth century. It is at bottom a religious movement. Scientific French agnosticism is becoming constructive, is trying to develop a religion. It has discovered that the cold truth of science is powerless except as warmed into life by the flame of a passionate altruism—that the scientific spirit and the Christ spirit are fundamentally and eternally necessary each to the other. This movement has spread very rapidly, having a center in every ward in Paris and its environs, and not a few springing up on all sides in the provinces. It is a recognition by the "intellectuals," the brains of France, that unless they understand and are understood by the brawn and sinew of a nation, they are abnormal, impractical, and impotent. It is a recognition by the workingmen that intelligence, when not prostituted to plutocratic, aristocratic, or clerical influence, is their best friend and co-worker in the solution of the grinding problems of civilization. A solidarity of interests is seen to extend through all classes of society, except the predatory and parasitic ones. Philosophy, economics, literature, natural science, hygiene, music, art, are all taught to classes of grimy workingmen by the greatest professors, artists, and writers of France.

This movement, like much that is best in French life to-day, is the outcome of the Dreyfus affair. This moral crisis through which France passed, and passed successfully, has been of measureless value. The struggle was so intense, the excitement arose to such a white heat, that French thought and life were reduced to a state of chemical solution. When they recrystallized, new forms, new alignments, appeared, a transformation had been wrought. French politics furnishes one of the most striking examples of this. Before the "Affair" French political parties were a hopeless jumble of Progressivists, Radicals, Radical Socialists, Revolutionary Socialists, plain and uncompromising Socialists, Allemanists, Guesdists, Blanquists, Nationalists, Anti-Semites, Ralliés, Revisionists, Royalists, Bonapartists, Clericalists, and Independents. From this chaos have emerged two confederations of groups. On one side are found those who believe in defending the free institutions their fathers died to found, and who believe in still further progress. This includes most of the Socialists and Radicals as well as what we would call the Conservatives. On the other side are the Bonapartists and Royalists, who are trying to overthrow the Republic, the Clericalists, who are trying to overthrow religious freedom and non-sectarian education, and most of the millionaires, who blindly fight all progress on general principles.

I had the privilege of watching the first desperate battle between these rival hosts. It was the fiercest political contest that France has seen since the birth-throes of the present Republic. The reactionaries had an unlimited slush fund and bought every purchasable vote, prostituted every mercenary newspaper or magazine, enlisted the services of every unprincipled spell-binder, and yet were so thoroughly beaten that friends of progress all over the world lifted up their voices in thanksgiving. It was the most splendid victory for reform that the world has seen for several decades. The best campaign speeches I heard were by M. Labori, the brave defender of Dreyfus and editor of the "Grand Review," and by Jean Jaurès, the leader of the moderate, Parliamentary Socialists, editor of a Socialist daily paper, and the most eloquent man to-day in French political life. Before entering politics, he was a college professor. He is a perfect magnetic battery—rousing to a high pitch of enthusiasm, by sheer force of personality, a friend of mine who didn't understand a word of French, and fairly setting on fire his audience of twenty thousand Frenchmen. He crushes his opponents beneath an avalanche of facts, leads his auditors on to high and ever higher ideals by a series of word-pictures, touches the deepest chords of the human heart by the play of his poetic fancy around the fundamental problems of life and death, and then sounds

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the wild charge of battle and fires his hearers with invincible devotion to the Cause by a sublime appeal to the passions of patriotism, self-interest, and family love. How I envied the French their clarified political atmosphere—the simplicity of the situation! It is probably too delightful to last, but it is certainly the commencement of a new and brighter epoch in French politics.

The Settlement Idea in Relation to Small Communities

By Lillian W. Betts

Author of "The Leaven in a Great City"

TO one familiar with the scores of resources for the protection of child life in large cities from suffering, degradation, and ignorance; with the constantly increasing effort to create and develop tastes for pleasures that add to the mental as well as the physical enjoyments of the children, the conditions controlling child life in small communities, especially the life of the poor children, are appalling.

Frequently this condition of neglect and indifference will be found where keen interest and practical help will express the sympathies of residents in the community for the limitations of life in the city tenements; money will be given by these people for city children with evident regret that it is money only that can be given, and quite as evident envy for the city workers' opportunity "for doing good," while the children right at their doors are in a condition of neglect impossible in New York, for instance.

In a town not a hundred miles from New York there is a progressive and progressing manufacturing interest which has evolved and invited a small army of skilled and unskilled workingmen who are positive political factors in the town. Their homes are centered in three sections. Sons, leaving farming, have built on old farms small houses with the most primitive sanitary arrangements; making a nucleus for an aggregation of similar houses until the farm lands in the town limits adjacent to the roads are bordered with these houses. Houses near the river abandoned by former residents have become tenements; thrifty workmen have erected two-story houses and sublet, though the plan of the house is for one family. These are crowded together, with the bit of land at the back monopolized as a vegetable garden, crowding the children on the road for play space. The roads and sidewalks in these sections of the town are uncared for, being mere openings between rows of houses. A third section is crowded; the houses tumbling about the occupants, leaders from the roof broken, stoops falling, gates broken or gone, fences slowly disappearing as firewood. Here, too, the road is the children's only playground. The very trees in these neighborhoods look diseased and unthrifty. On one clear, bright day in August there were counted on one street of this town forty-three dirty, ragged, barefooted, quarrelsome children. Hanging over broken fences, leaning against uncertain gateposts, sauntering along the roadway, hanging out of windows, or nursing babies on stoops, were women of every age, who in appearance matched these children. A pump at the corner seemed to be a general meeting-place for the women, who stood in idle groups, as untidy, unwholesome specimens of American womanhood, the writer firmly believes, as could be found in the whole country. The climax was a girl of between eleven and twelve, clad in one garment, a dress having only one button on the waist and this at the back of the neck. When she remembered, she held the dress together at the waist line by keeping her hand at the back. Her face was hard, old, and repellent. She stood with a tin pail listening to the excited gossip of the women, not one of whom paid any attention to her disgracefully naked condition, or tried by the use of a pin to make the child more respectable. It would have been impossible for

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that child to have remained on the streets of New York in that condition for ten minutes. Law or love would have protected her. Three days later this same child, with the accumulation of three days' more dirt on body and clothes, stood at the pump in the same condition of partial nakedness. Yet from any hill-top in the region surrounding this town the spires and towers of Christian churches call attention to their profession.

Glimpses into the houses in this poor section showed as much crowding and as little in the way of conveniences for housekeeping as a tenement-house in New York would show.

The evening reveals half-grown boys and girls lounging about the streets with manners and language that differ in no degree from those of boys and girls given the same freedom in New York, except that their conversation lacks the wit and amusing comment of city boys and girls.

The town has churches of all the orthodox denominations, well attended and fairly well supported. Each has a parsonage. The usual church organizations are in each congregation. The town has at least one women's club; yet the only non-sectarian effort in the interest of civilization is the public school, and even that is the battledore and shuttlecock of the town politicians. There is no library or reading-room; no boys' or girls' clubs; not even a village improvement association.

A man perfectly familiar with the social conditions of the churches and town explained the situation by saying that there were three classes of aristocrats in the town: the city residents who summered there, and neither knew nor cared anything about the poor of the town; the people who descended from Revolutionary ancestors and refused to affiliate with other people; and the class who had made money and now spent all their energy in trying to scale the exclusive walls of the Revolutionary human relics. These would never take the initiative in any movement lest they should strengthen the walls against which they make constant assaults. Further thought and investigation revealed a fourth cause for the neglect, physical and mental, of the town: denominational jealousy, the absolute impossibility of uniting the people of all denominations for a common good. This, it is positive, was the fundamental disuniting cause in this community, is the fundamental disuniting cause in every community where there is no common community interest. When this is admittedly the cause, the people deplore it hopelessly, as though there were no remedy.

The difficult thing for people unused to the conditions of city life to grasp is that every effort for the betterment of physical conditions in the city outside of the church should mean the uniting of men and women of every denomination. Every social settlement is a positive, direct effort to create better inner and outer conditions for every human being entering its doors, while rigidly excluding everything that would approach denominational religion. Nothing, perhaps, better exhibits this care than an incident that occurred in the early days of the College Settlement. A Mother Goose entertainment was to be given by the children; one small person took the character of

> Mary, Mary, quite contrary,
> How does your garden grow?
> Silver bells and cockle shells,
> And pretty maids all in a row.

The child evidently recited this at home. One morning, in a state of excitement bordering on hysteria, the Hebrew mother appeared and protested: the child was being taught to worship the Virgin Mary! No argument was used to change her view. It was not the wise way to use strength. The character was dropped from the entertainment, for that one mother was representative. The day has come when illustrated lectures on the life of Christ can be given in that very room without protest, because care is taken to avoid the presentation of Christ as the founder of a creed.

Every social settlement gathers to it people of all and every creed, as well as no creed; it represents in its work a small community. Slowly but surely it draws to it and holds the most receptive and retentive minds in that community; these become its unconscious missionaries, bearing the light into homes that no one else could reach.

Is it impossible for the churches in small communities, no one of which, even if it were wise, could establish a work on non-sectarian lines, to combine for the betterment of the community life?

Where is charity organization more

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needed than in a small community? Each church, regardless of the other, doles out charity, too frequently with only superficial knowledge of the conditions surrounding the recipient, and with a density often incomprehensible to the observer as to the causes that made the giving of charity necessary.

The child life of the poor may reveal a steady deterioration, deplored and acknowledged—indeed, this seems a favorite topic in the weekly church meetings—yet no unselfish, undenominational effort is made to change the conditions that are bringing the degrading results.

A Connecticut town recently became the residence of an energetic worker among the poor. The members of the several churches stood aloof from one another even in their social life. No effort was made to add anything to the life of the poor, who were segregated as is usual in towns. The new resident called a meeting of the women of all the churches at her own house. Her invitations were generally accepted. She proposed starting a sewing-school for Saturday morning, announcing that she had secured the use of a certain Sunday-school room because it had the best light of any in town. Of course there was a perceptible loss of interest, but two weeks later women representing every denomination in the town were acting as teachers in the sewing-school. This unity of interest revealed charms in each unknown to the others, though many of the workers were born in the town and had never lived anywhere else.

The pastor of one of the churches called on every member of his church working in the sewing-school and protested vigorously against her attendance—*because it took her interest from her own church.* As her own church held one week-day meeting, which only the saintly could endure, and a preaching service which it required more grace to attend than is required to face the dominant domestic problem, to at least one sufferer from his call arose the question as to where her own church justified her interest or activity.

Is it the pulpit and not the pews that is responsible for the conditions that make for evil in small communities?

Where in the city can be found more trading of votes, more sharp practice in elections, less interest in local affairs, than in those communities where denominationalism has displaced the teachings of Christ? One repeats, when passing these churches, the lines of the poet:

> . . . When we faced the church
> With spire and sad slate roof, aloof
> From human fellowship so far,
> Where a few graveyard crosses are,
> And garlands for the swallows' perch.

For the people seem unlearned in human interests, seemingly do not believe that the way of life is the road to eternal salvation. Have they forgotten that the every-day life was Christ's opportunity to impart the power of living righteously?

Centers that bring all the people together, that create common interests, form a bank of knowledge where heads and hearts work together to lessen suffering, to stimulate hope, and to arouse interest in each one who makes a demand on its capital. This capital is sustained by the whole community to raise its civilization, to afford educational opportunities unhindered by denominational thought, and to supplement what is provided by taxation, for all who will accept. These are the opportunities of every church in a community which has social problems due to poverty and overcrowding, and the absence of social life to lighten the burden of labor.

No surer method of reaching the unchurched exists than that of undenominational effort for the community's good. And work for the children, as if to prove the truth of prophecy, "A little child shall lead them," wins the best that the best men and women have to give.

Let the effort begin with work requiring personal service from those who have skill and knowledge. Slowly the barriers between the churches will melt away; needs and opportunities will not be separated by a name. There will come finally a community of interest representing the brotherhood which Christ's life epitomized for man's guidance in his life with his fellow-men.

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Labor's Critics

By Annie C. Muirhead

[Last summer (June 21) we reprinted in these columns a clever satire entitled "The Walking Delegate," because it put so effectively the sentiments of the critics of the labor unions. The following lines called forth by the miners' strike testimony and the current discussion express with similar satire the sentiments of the labor world toward its critics.—THE EDITORS.]

"I believe in labor unions," said the College President,
"But I think I could improve upon their rules.
If with what the masters chose to give, the members were content;
If they handed the non-unionist their tools,
And patted him, like brothers, where his backbone ought to be,
And said, 'Pray take our job for what you'll get,
For our rights are non-conflicting in this country of the free—
We're just as free to starve as you to sweat!'
If they strained their every nerve to turn out piece-work by the heap,
Till the masters in alarm cut down the rate;
If they welcomed-in apprentices to do work on the cheap—
Why, then I think trades unions would be *great!*
With these few and slight restrictions, which are well and wisely meant,
I approve of labor unions!" said the College President.

"I believe in labor unions," said the Bishop to his flock,
"Provided that they do not go too far:
For the violence that boycotts and does injury to stock
Is only fair in *military* war.
Let nation threaten nation (if the last's of smaller size)!
Let them righteously maraud and murder too!
But unionists should never let their angry passions rise,
For that is such a naughty thing to do!
They should strike in white kid gloves and patent-leather dancing-shoes,
And take little mincing steps to gain their ends.
If they'll behave like gentlemen, of course I'll not refuse
To be among the stanchest of their friends.
If there's nothing in their actions that our Christian nerves will shock,
I approve of labor unions," said the Bishop to his flock.

"We believe in labor unions," say the Editors of tact,
Provided they are always nice and good:
For the workingman's an angel; like an angel he must act,
And not like ordinary flesh-and-blood.
Although his sick wife freeze, he must be silent as a clam,—
Strong words, of course, would never be polite:
He must bear the worst injustice with the meekness of a lamb,
That so he may be always in the right.
If the widow's mite be grabbed from her, she must not make a fuss,
For that is hardly ladylike, you know!
She must show an equanimity such as you see in us,
As cheerfully we bear our neighbor's woe!
If they *never* make mistakes, and will *always* take a hint,
We approve of labor unions," say the Editors in print.

If the President had logic, and the Bishop had more sense,
And the Editors' remarks were never trite,

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They might help to solve the problem as to how, in self-defense,
The workers' labor unions ought to fight.
Still, they are but fellow-mortals, and no doubt they've done their best.
I approve of College Presidents, and Bishops, and the rest!

The Economic Interpretation of History[1]

LIKE everything Professor Seligman writes, this book is profoundly scholarly, but it is not overloaded—as some of his later books have been—with the history of the literature of the subject. The really creative part borne by Karl Marx in the development of the theory Professor Seligman defends is reached in two or three chapters, and the rest of the book is devoted to the elaborations which the Marxian theory has received and the limitations that must be put upon it to make it, in Professor Seligman's view, thoroughly tenable. These limitations are not so destructive of the core of Marx's theory as we anticipated, for Professor Seligman frankly enrolls himself as one of Marx's disciples so far as this feature of his philosophy. Professor Seligman does not make the economic motive the one essential factor in the shaping of human history, but he does maintain that up to the present time the national struggles, the class struggles, and the individual struggles of men have been "in last resort all due to the pressure of life upon the means of subsistence," and that "so long as this conflict endures, the primary explanation of human life must continue to be the economic explanation—the explanation of the adjustment of material resources to human desires." "This adjustment," he continues, "may be modified by æsthetic, religious, and moral, in short, by intellectual and spiritual, forces, but in last resort it still remains an adjustment of life to the wherewithal of life."

That this theory is in its essence materialistic Professor Seligman admits as frankly as he admits his Marxian discipleship. With the limitations which he puts upon it, it is, of course, far less materialistic than as first formulated by Marx, but none the less the distinctive quality of theory remains the same. We agree thoroughly with Professor Seligman when he maintains that Marx's economic interpretation of history is a theory entirely separable from his socialistic philosophy, and we agree entirely with him when he maintains that this interpretation of history has aided powerfully in revivifying historical writing, and is yet to aid in making the conflicts of the past as real to us as the conflicts of the present. But, to our minds, the distinctively materialistic kernel of Marx's philosophy is as untrue as its distinctively socialistic kernel. The latter—the theory of surplus value—the leading Social Democrats of Germany are now consciously rejecting; and the former—the perpetual predominance of the economic motive—they have unconsciously repudiated from the first. Marx's own life was a constant denial of it, for if the economic motive had been the dominant one in shaping it, he would have devoted his superb talents to the service of those who had gold to give, instead of devoting them to the service of those who could only give him their hearts. All of the great revolutionary movements which have carried mankind forward have had a similar motive back of them. In our own history the pivotal events—the sailing of the Pilgrims, the Declaration of Independence, and the emancipation of the slaves—were all in flagrant defiance of the economic motive alleged to be dominant. It is only the forces resisting these great movements which have been primarily economic and materialistic. The true economic interpretation of history is not that which finds a materialistic motive for the upward struggles of mankind, but that which finds in the history of nations as of individuals the perpetual conflict between the moral forces and the material, and which reveals that only through the subordination of material ends to moral ends has humanity advanced.

[1] *The Economic Interpretation of History*. By Edwin R. H. Seligman, Professor of Political Economy and Finance, Columbia University, New York. The Macmillan Co., New York.

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Imperialism[1]

THESE three books deal with the policy of expansion from very different points of view. The first regards it as a crime; the second as a historic necessity; the third accepts it and undertakes to show how it can best be carried on.

The title of Mr. Hobson's book is a misnomer: it should be called, not "a study," but "an indictment." That policy of expansion which for Great Britain might be said to date from the bombardment of Alexandria, and for the United States with the war against Spain—for previous expansions of both countries are not dubbed by the critics Imperialism—Mr. Hobson regards as evil and only evil and that continually. There is for it no justification, apology, or excuse. It hardly deserves a hearing. He is a gentleman, and therefore does not berate it as Judge Jeffreys did the Puritans; but his temper toward it is hardly more judicial than that of Judge Jeffreys toward Puritanism. His mental attitude regarding it is pretty much that of the abolitionists regarding slavery, the prohibitionists regarding the saloon, and the Boston anti-imperialists regarding the policy of Presidents McKinley and Roosevelt. The Anglo-Saxon world appears to him to have gone crazy; to be violating its own principles, its own interests, and the rights of its weaker and poorer neighbors. The inspiration of this policy he thinks is thoroughly bad: "The controlling and directing agent of the whole process, as we have seen, is the pressure of financial and industrial motives, operated for the direct, short-range, material interests of small, able, and well-organized groups in a nation." Denying liberty abroad, it has destroyed liberty at home. "In England it [the Liberal party] now stands convicted of a gross, palpable betrayal of the first conditions of liberty; feebly fumbling after programmes as a substitute for principles. Its leaders, having sold their party to a confederacy of stock-gamblers and sentimentalists, find themselves impotent to defend Free Trade, Free Press, Free Schools, Free Speech, or any of the rudiments of ancient Liberalism." He concedes that there are some well-meaning souls who believe that the expansion of the Anglo-Saxon race will make for the material betterment and moral and intellectual development of the more backward races. But these "sentimentalists" deceive both themselves and others by "masked words." This is "not hypocrisy; a consciousness of inconsistency would spoil the play: it is a condition of the success of this conduct that it should be unconscious." Nevertheless, the policy of expansion is nothing more than pulling other people's chestnuts out of the fire; and every one engaged in the operation is either an ape or a cat.

We think it a pity that Mr. Hobson had not written a "study" instead of writing an indictment. For he is an able man; he has studied his subject; he is master of a clear, terse, and vigorous English; and if he had set out to persuade his fellow-citizens, instead of setting out to convict them of criminal folly, he might have rendered a very useful service. America certainly, and we think England also, needs a book which will set forth clearly in rational form, free from passion and heat, the objections to and the difficulties in the way of the course of that public policy on which England and the United States have entered. But this is not the book that Mr. Hobson has written. His introduction warns away from his pages all who have believed or acquiesced in that policy. None of us like to read a denunciation that we are either fools or knaves; the most open-minded men are not open to that conclusion. Mr. Hobson's book will be read with delight by the anti-imperialists; but they do not need it; and we fear it will be read by few others. It will hardly be persuasive even to those who are as yet doubtful whether to give their influence in favor of the extension of the flag of their country over new lands or to urge its withdrawal over some where it has recently been planted; because the very vehemence of Mr. Hobson's assurance,

[1] *Imperialism: A Study.* By J. A. Hobson. James Pott & Co., New York.
The New Empire. By Brooks Adams. The Macmillan Company, New York.
The Administration of Dependencies. By Alpheus H. Snow. G. P. Putnam's Sons, New York.

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and the entire inadequacy of his attempted explanation of this new phase in the life of civilized nations, especially of Great Britain and America, will awaken in their mind the shrewd suspicion that there are some other grounds for that movement, more worthy of serious consideration, than any which Mr. Hobson has discovered and refuted in the two chapters on "The Scientific Defense of Imperialism" and "Moral and Sentimental Factors," and some other alternative than that which Mr. Hobson apparently alone recognizes, "the elimination or subjugation of the inefficient" by the more civilized races, or leaving them alone in the conditions of their present hopeless barbarism. That there is such an alternative, that both England and America are on the track of it, The Outlook thoroughly believes; Mr. Hobson even seems in one or two places dimly to recognize this alternative in his suggestion of a world-federation. What this is both President McKinley and President Roosevelt have in their Messages indicated; The Outlook has in past issues suggested; and to it we shall doubtless recur in future issues of The Outlook when discussing the expansion policy of the United States.

"The New Empire" is in its tone a radically different book. It is purely scientific, a critic might say academic. The author is passionless. He treats the new phase of development in American life as an electrician might treat a new development in electricity. His conclusion illustrates this spirit: "If the new Empire should develop, it must be an enormous complex mass, to be administered only by means of a cheap, elastic, and simple machinery; an old and clumsy mechanism must sooner or later collapse, and in sinking may involve a civilization." That Americans have anything to say on the question whether this new Empire shall develop or not Mr. Adams hardly concedes; he treats it as the inevitable result of resistless forces. The theme of his book it is not easy to state in a sentence; essaying this difficult task, we should define it thus: The progress of empire is determined by economic considerations; these are determined by geographical conditions; as the market center of the world has changed, empire has changed; it has thus traveled westward from Babylon to Greece, from Greece to Rome, from Rome to Western Europe, to England, and now at last to America. The Empire is ours whether we like it or not. We have not created it; we cannot prevent it; we can only choose whether we shall maintain and administer it wisely or bungle and destroy it. From Mr. Brooks's point of view, the alternative on which Mr. Hobson dwells with such passionate earnestness has no existence. We *must* accept the charge; we may administer it either well or ill: that is our only alternative.

We think that Mr. Brooks's point of view is more accurate than Mr. Hobson's, and yet we are not able wholly to accept it. We think that human choice enters more into the making of human destiny than Mr. Brooks apparently thinks it does, and we think that many motives enter into the determination of human destiny besides the commercial motives. Men fight for the right to live; they fight for commercial supremacy; they fight for greed, pure and simple; but they also fight inspired by other motives: by the love of power; by the passion for more territory apart from what it brings with it of real or fancied advantage; by the love of glory; by the pleasure of subduing other men, as they hunt for the pleasure of subduing wild animals; by the mere half-human, half-brutal love of fighting. All these elements have entered into the making of empires in the past, and probably still enter into the making of them. We think, too, he makes too little of German energy and English persistence. To say that "inertia pervades all English society" is to generalize too broadly. The historical survey which occupies the first five chapters of his book lacks architectural proportions. It is too elaborated at points readily to carry the reader forward to his conclusion. On the other hand, the last chapter, in which he reaches the conclusion that the scepter of industrial empire has passed from England to the United States, is too scantily wrought out to carry conviction except to one altogether predisposed to accept it. Nevertheless, the book appears to us a real and valuable contribution to the student's knowledge of the general subject, and well worthy his careful reading and consideration. If it presents but one and that a purely economic view, it presents it with

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ability, and the view is of the first importance to any correct understanding of the subject.

In characterizing Mr. Snow's volume on "The Administration of Dependencies" we cannot do better than quote his subtitle: "A study of the evolution of the Federal Empire, with special reference to American colonial problems." The book is by a student and for students. It is judicial and scientific in tone, and is devoted exclusively to stating what has been and is; only in the last chapter does the author consider what ought to be. Only by implication can the reader draw any conclusion from the preceding chapters as to the author's judgment on the latter question. He traces the growth of what its opponents call "imperialism"—and so little does Mr. Snow object to the use of this word that he speaks throughout his work of the Federal Empire, declares that "the Constitution of the United States and the Constitution of the American Empire are not and cannot be one and the same thing," and devotes an entire chapter to a consideration of the "Imperial Obligations" of the American people. He shows that the distinction between States and Territories of which the United States are composed, and territory *belonging* to the United States but not a component part of it, is not a new distinction invented in the last decade, but has grown up from the earliest colonial days. We can here give but a few quotations as samples of the way in which this doctrine has been asserted continuously and from a very early time. It was recognized by the founders of the Constitution and prior to its adoption. Thus: In 1781 Maryland, by its Legislature, presenting a protest against the conditional cession of territory by Virginia, said, "The United States have succeeded to the Sovereignty over the Western territory, and are thereby vested, as one undivided and independent nation, with all and every power and right exercised by the King of Great Britain over the said territory." In 1803 Gouverneur Morris wrote, "I always thought that when we should acquire Canada and Louisiana it would be proper to govern them as provinces and allow them no voice in our councils," and that in the wording of the Constitution he had this principle in mind. This distinction between territories *of* the United States and territory *subject* to the United States has often been explicitly recognized by Federal law. Two illustrations may suffice: Thus in 1804 a Federal statute respecting the National Bank provided that "the President and Directors of the Bank of the United States shall be and they are hereby authorized to establish offices of discount in any part of the territories or *dependencies* of the United States; and again, in the same year, in another law embodied the phrase, "The public acts . . . of the respective territories of the United States and *countries subject to the jurisdiction of the United States*." The same doctrine has been very explicitly and repeatedly affirmed by the Supreme Court of the United States. Thus in 1828 Chief Justice Marshall, speaking for the Supreme Court, declared of Florida that it is "'a Territory of the United States, governed by virtue of that clause in the Constitution which empowers Congress 'to make all needful rules and regulations respecting the territory or other property belonging to the United States;'" in 1879 the Supreme Court, by Chief Justice Waite, declared of the Territories that "their relation to the General Government is much the same as that which counties bear to the respective States, and Congress may legislate for them as a State does for its municipal organizations;" in 1884, by Mr. Justice Matthews, the Supreme Court declared that "the people of the United States, as sovereign owners of the National Territories, have *supreme power over them* and their inhabitants," so that "it rests with Congress to say whether, in a particular case, any of the people resident in the Territory shall participate in the election of its officers or the making of its laws; and it may therefore take from them any right of suffrage it may previously have conferred, or at any time modify or abridge it, as it may deem expedient;" and, finally, in 1889 the Supreme Court, speaking by Mr. Justice Bradley, and subsequently by Mr. Justice Harlan, respecting the limitations imposed on this supreme power of Congress, declared that "doubtless Congress, in legislating for the Territories, would be subject to those fundamental limitations in favor of personal rights which are

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formulated in the Constitution and its amendments; but these limitations would exist rather by inference and the general spirit of the Constitution from which Congress derives all its powers than by any express and due application of its provisions." This is only saying in a less terse fashion what John Dickinson had said in 1774: "That States without freedom should by principle grow out of a free State, is as impossible as that sparrows should be produced from the eggs of an eagle."

We have not space here to trace out the historical process by which Mr. Snow reaches his secondary but equally important conclusion, "that the President should be the representative of the American Union in the habitual and constant performance of its Imperial obligations, and that the Congress should represent the Union in the performance of these same obligations as the superintendent of the President." It must suffice to say that Mr. Snow makes it clear that such a method of administration, by executive order rather than by Congressional enactment, is in accordance not only with modern tendency but with historic precedent, and that the attempt to transfer the fulfillment of National obligations toward dependencies from the executive to the legislative department of the Government has not worked well. This is not to impair the powers or functions of Congress. "The placing of the immediate and daily charge of the administration of the affairs of the dependencies in the hands of the President advised by a Council of experts would still leave a most important field of operation for the Congress. It would not only superintend and control the action of the President, but would determine for the Union and the Empire all the great questions of National and Imperial policy, and would give the final ratification to those great Imperial dispositions or settlements, by which the forms of government in the dependencies are established or amended, and by which the dependencies are federated or united as their local interests may dictate."

Thus Mr. Snow, as the result of a careful historical survey, reaches the conclusion that the development of the Republic from its earliest colonial days has resulted in establishing, by two centuries of experience, two doctrines: first, that the United States may own territory, and over such territory as it does own it is under obligation to exercise all the functions of sovereignty, responsible only to its own National conscience and to the public judgment of mankind; second, that in the exercise of this sovereignty it is for the interest alike of the Republic and of the dependencies that all details of administration should be left to the executive department, and that the legislative department should confine itself to general superintendence and the determination of the broad general principles by which the administration of the dependencies should be governed. These two principles constitute what their critics call "Imperialism." Mr. Snow has shown conclusively that they are not a modern invention, created by a commercial spirit, in order to exploit helpless peoples, but are the product of at least two centuries of the development of free institutions, and are supported by whatever presumptions there are in favor of the natural and unconscious growth of the Republic.

The Founder of Mormonism[1]

THERE are two views of the origin of Mormonism. One, commonly held by the opponents of the cult, is that Sidney Rigdon, a follower of Alexander Campbell and a minister of the "Disciples," was the real writer of the Book of Mormon and the chief personal force behind the extraordinary sect. This is the view accepted by Mr. Linn in his impartial work, "The Story of the Mormons." The other view is that Rigdon had little to do with the origin of the movement, but that Mormonism is chiefly a product of the mind of Joseph Smith. This is the view of Mr. Riley in the volume on "The Founder of Mormonism." The former view, in spite of its difficulties, has been more widely accepted than

[1] *The Founder of Mormonism: a Psychological Study of Joseph Smith, Jr.* By J. W. Riley. Dodd, Mead & Co., New York.

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the latter, because Rigdon was a man of far higher attainments than Smith and far more capable, therefore, of the literary work involved, crude as it was. Mr. Riley, while acknowledging practically all that has been said as to Smith's ignorance, affirms that there are psychological forces which can account for the production of Mormonism by a mind which, though uneducated, was highly imaginative and abnormally active. His book is really an essay in support of this thesis. He makes out a very interesting case, and in some particulars presents a very strong argument. This is especially true in his description of the early life of "Joe" Smith and his environment. Upon a religious dreamer, whose visions and hallucinations were an exhibition of a family trait, the effect of warring and disputatious doctrinal sects must have been exciting, and the effect is capitally and graphically traced in this book. Psychological explanations are also given of Smith's "translations" and "revelations," his exorcisms and his faith-healing. Though this account of morbid self-deception mingled with uncontrolled though largely genuine religious emotion is depressing, it also has that element of grotesqueness that makes it fascinating. Moreover, it shows in a vivid way how powerful the religious impulse is—none the less powerful when directed by ignorance and literalism. In comparison with Linn's "Story of the Mormons," this book is less broadly historical, more pictorial, and more successful in giving an intimate, personal view of Mormonism. It serves, therefore, as an admirable supplement to the larger work, besides having independent value. Together these two books are instructive with regard not only to Mormonism, but also to the many religious movements in America which, based on some form of Scriptural interpretation, are characterized by visions, faith-healing, and other alleged occult phenomena.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price, with postage added when the price is marked "net."

A B C of Banks and Banking (The). Vol. IV. (Nelson's Wall Street Library.) By S. A. Nelson, New York. Published by the Author, 16 Park Place, New York. 5×7 in. 232 pages. $1.50.

Advanced Algebra for Colleges and Schools. By William J. Milne, Ph.D., LL.D. The American Book Co., New York. 5½×8 in. 608 pages. $1.50.

Air Voyager (The). By W. E. Ingersoll. The Gorham Press, Boston. 4×5½ in.

Ancient Athens. By Ernest Arthur Gardner. Illustrated. The Macmillan Co., New York. 6×9¼ in. 579 pages. $5, net.

There are two Professors Gardner, brothers, who have attained deserved fame as Greek scholars—Professor Percy Gardner, of Oxford, and the author of the present volume, who occupies the Chair of Archæology in the London University College. In his admirable "Handbook of Greek Sculpture" Professor Ernest Gardner taught us what to expect in succeeding books from him; and "Ancient Athens" abundantly bears out such expectation. Clearly and directly the author gives to us in this volume the impressions on a scholar produced by the sites and buildings of Athens, as viewed in the light of the references made to them by classical writers. As Professor Ernest Gardner was for some time the Director of the British School of Archæology at Athens, he writes of the late excavations and discoveries with first-hand, personal knowledge. The well-printed volume is lavishly illustrated with photogravures and half-tones, and is provided with a number of plans. In every way it is to be commended to the student of archæology, to the lover of Greek literature, to the ordinary tourist, and to the general reader.

Bears of Blue River (The). By Charles Major. Illustrated. The Macmillan Co., New York. 5×7½ in. 277 pages. $1.50.

A new edition of a series of bear stories by the author of "When Knighthood was in Flower," in which there is an almost illimitable supply of boys and bears.

Boston Days: I. The City of Beautiful Ideals. II. Concord, and Its Famous Authors. III. The Golden Age of Genius. IV. The Dawn of the Twentieth Century. By Lillian Whiting. Illustrated. Little, Brown & Co., Boston. 5×8 in. 485 pages.

Miss Whiting's latest volume is an enthusiastic but not wholly unfounded glorification of Boston, its ideals, history, type of character, men of letters, traditions, women, atmosphere. She describes it as the city of beautiful ideals; and her chapters, taken by themselves, would justify that characterization of Boston. They are full of luminous examples of high character, high thinking, and fine acting. She has made a kind of golden rosary of the great men and women of Boston. The country, which owes much to them, not only for what they said and the way in which they said it,

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but for what they were and the way in which they lived, will not be disposed to subtract from the sum total of their merits and their achievements. The record would have been more convincing to persons of a worldly mind if it had been less enthusiastic. But Miss Whiting is a lover of beautiful things, a believer in them and a recorder of them; and in this book, as in "The World Beautiful," her emphasis rests on the things which are honest and pure and of good report. She has collected a great deal of information; and while her book is not an original contribution to the history of Boston, it is an interpretation of that story on its highest levels of achievement.

Camp Fires in the Wilderness: Valuable Information for Campers and Sportsmen. Illustrated. By E. W. Burt. National Sportsman Press, Boston. 5½×7½ in. 164 pages.

Christian Science: A Comedy in Four Acts. By M. M. Mangasarian. Published by the Author, Chicago. 4½×7½ in. 78 pages.

Dancers and Other Legends and Lyrics (The). By Edith M. Thomas. Richard G. Badger, Boston. 5×7¾ in. 93 pages. $1.50.

Daniel Webster. By John Bach McMaster. Illustrated. The Century Co., New York. 5½×8½ in. 343 pages. $2, net. (Postage, 16c.)

A beautifully illustrated life of Webster, popular in style as the name of its author assured, and reaching in its final pathetic chapter on the Seventh of March speech an unwontedly high level of historical writing. Indeed, this chapter has genuine dramatic power. The whole narrative is interesting, and the illustrations which accompany it have been chosen with judgment and reproduced with rare skill and effectiveness.

Discords. By Anna Alice Chapin. The Pelham Press, 9 West Thirty-ninth Street, New York. 5×7½ in. 208 pages. $1.50.

Death of Christ, The: Its Place and Interpretation in the New Testament. By James Denney, D.D. A. C. Armstrong & Son, New York. 5×8 in. 334 pages.

The chief and fundamental defect in this book, it seems to us, is the assumption that there was in the minds of the New Testament writers, and in the mind of Jesus himself, a common system of belief, and that this system was the source of their power. "The doctrine of the death of Christ and its significance," says the author, "was not St. Paul's theology. It was his gospel. It was all he had to preach." Religion is accordingly an interpretation, not primarily an experience. The logical conclusion is that a person can be a Christian only as he understands this interpretation and accepts it as his own. As a matter of fact, this has been disproved myriads of times by the lives of those who would be utterly perplexed if asked to give their system of belief. Although this book uses the results of modern research, it represents a type of book that the historical spirit has made antiquated; it uses modern apparatus to construct an obsolete machine. And yet it would be very unjust to give the impression that the theology of the book is itself mechanical. The reader receives the impression of a mind that is marked by wholesome Scotch sturdiness, and, though never acrid, is sometimes sharp.

Essentials in Ancient History (From the Earliest Records to Charlemagne). By Arthur Mayer Wolfson, Ph.D., and Albert Bushnell Hart, LL.D. Illustrated. The American Book Co., New York. 5¼×8 in. 528 pages. $1.50.

Fifty Mastersongs. By Twenty Composers. Edited by Henry T. Finck. Oliver Ditson Co., Boston. 9×12½ in. 186 pages. Paper bound. $1.50.

This collection, or more accurately selection, of songs is unquestionably the most adequate that has ever been prepared. Schubert, of course, is represented by the largest number of songs—eight. To some it will be surprising that Grieg shares with Franz the place of second importance, each contributing six songs. This, we think, is an indication of Mr. Finck's personal taste rather than his editorial judgment; but if any man's taste has authority, Mr. Finck's ought to have in this department of music. This fact, however, hardly makes it necessary for him to insist in his introduction quite so strongly upon his own expertness. Chopin is conspicuous by his presence among the Twenty with two of his songs! Mendelssohn and the Italian songwriters are conspicuous by their absence. MacDowell contributes the one American song; the editor, however, says that more would have appeared except for copyright difficulties. The editor's brief comments on each composer and song are readable and generally judicial. Altogether, "Fifty Mastersongs" succeeds in its purpose to provide a touchstone by which the genuine in song may be distinguished from the worthless.

Forty Piano Compositions by Frédéric Chopin. Edited by James Huneker. (The Musicians' Library.) Oliver Ditson Co., Boston. 9×12½ in. 184 pages. In cloth, $2.50.

Mr. Huneker's selection of Chopin's piano compositions has been made with admirable skill. It is designed especially for amateurs. Especial mention should be made of Mr. Huneker's exceedingly able and clever introduction. His reputation for clear, vivid, and readable style is well sustained in these comments upon Chopin and the works included in this volume. The publishers' work in the series to which this volume belongs deserves commendation. The Musicians' Library should attain high rank among what may be termed, if the phrase is allowable, musical anthologies.

Introduction to Botany. By William Chase Stevens. Illustrated. D. C. Heath & Co., Boston. 5×7½ in. 127 pages.

Jim and Joe. By Edward S. Ellis. Henry T. Coates & Co., Philadelphia. 5×7¾ in. 450 pages. 80c., net.

Life and Career of James William Hott, D.D., LL.D. By Marion R. Drury, D.D. The United Brethren Publishing House, Dayton, Ohio. 5¼×8 in. 214 pages. $1, net.

Life and Correspondence of Henry Ingersoll Bowditch. By his Son Vincent Y. Bowditch. In 2 vols. Illustrated. Houghton, Mifflin & Co., Boston. 6×9 in. Per set, $5, net.

The memorials of the dead which are most inspiring for the living include those of the path-breakers, the leaders of progress, and of those who volunteer for the forlorn hope in

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the beginning of reform. In this class is the present work. Dr. Bowditch's father, Nathaniel, gained National fame as a mathematician; he himself, as a physician, by his promotion of "preventive medicine," particularly in combating consumption. For this he was made chairman of the State Board of Health in Massachusetts when instituted in 1869, and a member of the National Board of Health when instituted in 1879. He deserves remembrance for his early advocacy of the unpopular proposition to open the medical profession to women. It was in the early time of the anti-slavery movement that his chivalrous character was most conspicuously exhibited from the day when the mob of respectable Bostonians endeavored to lynch Garrison, in 1835. Thenceforth he staked his social standing, his professional prospects, in courageous struggle for the right of free protest against slavery and for the emancipation of the enslaved. The story of the part he bore in the days when Federal troops were employed in Boston to enforce an unpopular Federal statute, as they have never been employed in time of peace in any other American city, still stirs the blood of the survivors of those evil times. It has often been told, but it cannot be told, as in these pages, too often as a tonic to the true American spirit. Dr. Bowditch was a man of religious spirit, sensitive conscience, positive character, and genial disposition, a faithful exponent of "applied Christianity." His son has in this memorial of his life performed a patriotic service as well as a filial duty.

Life of the Ancient Greeks (The). By Charles Burton Gulick, Ph.D. Illustrated. (Twentieth Century Text-Books.) D. Appleton & Co., New York. 5¼×8 in. 373 pages. $1.40, net.

Rationally conducted study of ancient languages, of which there has been too little, is study not only of the language but of the life of the people speaking it, with which their language is a means of opening acquaintance. Of Greek life in the golden age of Greece—the fifth and fourth centuries B.C.—Dr. Gulick gives a detailed description of interest to the general reader as well as to the student of Greek preparing for college examinations. The accompanying illustrations, numbering several hundred, are provided with all desirable interpretation in a descriptive list.

Little Boom No. 1. By Mrs. Frank Lee. Illustrated. The Pilgrim Press, Boston. 5×7½ in. 255 pages.

Memoirs of François René, Viscomte de Chateaubriand, Sometime Ambassador to England. Translated by Alexander Teixeira de Mattos. Illustrated. Vols. V. and VI. G. P. Putnam's Sons, New York. 6×9 in. $3.75 per vol.

The appearance of the final volumes in the English translation of Chateaubriand's "Mémoires d'Outre-Tombe" calls for added emphasis of The Outlook's criticism on the preceding volumes, in which the ordinary reader and the student of history alike find entertainment and enlightenment. The translator (whose work has been admirably done) even goes so far as to say that the Memoirs constitute the greatest prose work of the greatest prose writer of the nineteenth century. Not all readers will agree in this criticism; but it is safe to say that all who are interested in French history, politics, and society, all who love to signalize the quality of the romantic school in literature, as distinguished from the writing of the eighteenth century which preceded it and from the aridity which succeeded it, finally, all who glory in the work of the Spirit of God, will find in these volumes a rich store of knowledge and inspiration. Chateaubriand was a notable traveler; he and Marco Polo or Sir Richard Burton could have compared notes with interest and profit. He was a notable figure as a man of letters—some think as notable in his way in France as was Byron in England or Schiller in Germany. He was a statesman whose service to the monarchy is only now recognized at its full value. Above all, Chateaubriand was the man who dared to write the "Génie du Christianisme," and thereby to put into the world a spiritual force which had not before existed in such a form. The last two volumes of the Memoirs are distinguished from the others by reason of the author's description of his European travels, especially of his round trip from Prague to Prague (an itinerary to be commended to present travelers), by way of Eger, Baireuth, Würzburg, Heidelberg, Mannheim, Metz, Verdun, Châlons, Paris, Pontarlier, Lausanne, Bex, Brigue, Domo d'Ossola, Milan, Verona, Venice, Udine, Villach, Gmünd, St. Michael, Salzburg, Linz, Thabor, and then back to Prague. As in the previous volumes, great and picturesque figures flit across the stage, especially those of Talleyrand, Lafayette, Béranger, Guizot, Madame Récamier, Charles X., Thiers, Louis Philippe, but more interesting and perhaps more significant than any of these is the figure of Chateaubriand himself.

Mont Pelée and the Tragedy of Martinque. By Angelo Heilprin. Illustrated. The J. B. Lippincott Co., Philadelphia. 6×9½ in. 335 pages. $3, net.

Reserved for later notice.

Negro (The): Revelation in History and in Citizenship. By Rev. J. J. Pipkin. Illustrated. The N. D. Thompson Publishing Co., St. Louis. 6½×9½ in. 491 pages.

This volume is far from being literature, but none the less it deserves the attention of the book-reading public. Through condensed biographies of negroes who have been successful in various lines of work, it presents a record of negro achievement which will convince skeptical white people of the possibilities of negro advancement, and will inspire colored people with new faith in striving for their own advancement and that of their children. Best of all, the book is not written by a negro or by a Northern white man, but by a Southern minister, who, despite both sectional and political prejudices, has labored sympathetically to show what the negro race is capable of. The volume contains an introduction by General Gordon, formerly United States Senator from Georgia, which is written in the same spirit as the volume itself, and calls attention to the fact that there are a great number of negroes who are not "problems" but "useful citizens."

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Old South Leaflets (The). Twentieth Series, 1902. Published by the Directors of the Old South Work, Old South Meeting-House, Boston. 5×7½ in. 48 pages.

Old Testament Word Studies. By the Rev. C. E. Butler. Edited by Principal J. T. L. Maggs, B.A., D.D. The Abbey Press, New York. 5×8 in. 266 pages.

Organ and Its Masters (The): A Short Account of the most Celebrated Organists of Former Days, as Well as Some of the More Prominent Organ Virtuosi of the Present Time, Together with a Brief Sketch of the Development of Organ Construction, Organ Music, and Organ Playing. By Henry C. Lahee. Illustrated. L. C. Page & Co., Boston. 5×7¾ in. 345 pages. $1.60, net.

The somewhat limited interest in the organ ought to be increased by this volume. So far as we know, there is no other book that covers quite the same field. The work of the author has been done with evidently painstaking care. The growth of the organ is traced from its primitive form to the modern electric mechanism; but throughout the instrument is considered, not from the point of view of the builder, but from that of the performer and composer. The book is, therefore, to a very large extent biographical. A chronological table and an index make it valuable for reference.

Pipe Dreams and Twilight Tales. By Birdsall Jackson. F. M. Buckles & Co., New York. 4½×7 in. 257 pages. $1.25.

Poetical Works of John Keats (The). Edited by Walter S. Scott. Revised by George Sampson. (The "Hampstead" Edition.) The Macmillan Co., New York. 5×7¾ in. 632 pages. $1.75.

An admirable one-volume edition of Keats's poems, strongly bound, handsome of page, and well printed.

Primer of Right and Wrong (A): For Young People in Schools and Families. By J. N. Larned. Houghton, Mifflin & Co., Boston. 4½×7 in. 176 pages. 70c., net.

Problems of Modern Industry. By Sidney and Beatrice Webb. (New Edition.) Longmans, Green & Co., New York. 5½×8½ in. 286 pages.

A new edition of an interesting and valuable collection of essays by the historians of the English labor and co-operative movements. In their preface to this edition Mr. and Mrs. Webb comment upon the growing monopolization of industry in the United States, and urge that the movement is not to be resisted, but to be kept from injuring workmen by legislation, securing the latter a minimum of pay, a minimum of recreation, a minimum of sanitation, and a minimum of education.

Proofs of Life After Death (The): A Twentieth Century Symposium. Arranged under the several heads of Science, Psychical Research, Philosophy, Spiritualism. Compiled and Edited by Robert J. Thompson. Robert J. Thompson, 1604 Wellington Avenue, Chicago. 5½×8 in. 365 pages, $2, net.

Moved by the decease of a dear friend, and by desire to obtain all possible confirmation of his belief in immortality, the editor of this compilation addressed a circular-letter to a large number of persons of reputation, desiring their strongest reasons for this belief. The list of those whose judgment is here recorded fills four pages. The number of influential names in the list is noticeable, some of whom reply at considerable length. Another noteworthy thing is the general absence of references to Biblical evidence, and the grounding of belief on considerations supplied by science, psychical research, philosophy, and personal experience. While not all the contributions to the volume will equally commend themselves to all, it may be strongly commended as a whole to all who desire more light upon the great problem.

Reason, Faith, and Authority in Christianity: Being the Paddock Lectures for 1901-02. By Alfred Magill Randolph, D.D., LL.D. Thomas Whittaker, New York. 5½×8 in. 272 pages. $1.10, net.

These lectures by the Bishop of Southern Virginia were delivered before the students and professors of the General Theological Seminary in New York. They are the expression of the views of a conservative thinker with a progressive spirit. In the course of the lectures here embodied in book form the point of view seems to change frequently and unexpectedly. It is therefore almost impossible to indicate the course of thought or the conclusions reached. Perhaps some indication of the temper of the lectures may be given by saying that, in view of other positions maintained, it is significant to find the author declaring, for instance, that the distinction between natural and revealed religion rests upon an illusion.

Reformer (The). By Charles M. Sheldon. The Advance Publishing Co., Chicago. 5½×8 in. 299 pages. $1.50.

"The Reformer," like Mr. Sheldon's former and more original book, "In His Steps," is strong as a sermon but weak as a novel. Like its predecessor, it preaches the Brotherhood of Man, the duty of the rich and well born toward the "humanity that works with its hands for a living, the humanity that toils at the furnace and the loom and the machine." Although the scene might be laid in any great city where the boulevards are in direct juxtaposition to the slums, New York seems to be the modern Gomorrah portrayed. In one of its heroes, the vigorous young attorney, Judge Julius Chambers, with his quiet voice and scholarly face, one recognizes at every turn Mr. Jerome. The most striking figure, and, unfortunately, the most true to life, is the City Boss, Tommy Randall. He seems flesh and blood; the reformer, John Gordon, and his friends at the Hope House Settlement do not.

Russell Ryder. By David Bruce Conklin. The A. Wessels Co., New York. 5×7½ in. 333 pages. $1.50.

Schillers Wallenstein Tod. Edited by Charles A. Eggert, Ph.D. D. C. Heath & Co., Boston. 5×7¼ in. 189 pages.

School Composition for Use in Higher Grammar Classes. By William H. Maxwell, M.A., Ph.D., LL.D., and Emma L. Johnston, A.B. The American Book Co., New York. 5×7½ in. 224 pages. 50c.

Sea of Circumstance (The). By Jeanne G. Pennington. The Abbey Press, New York. 4½×7 in. 142 pages. 50c.

Shroud of Christ (The). By Paul Vignon, D.Sc. Translated from the French. With Photogravure and Collotype Plates and Illustrations in the Text. E.P. Dutton & Co., New York. 8½×11 in. 170 pages. $4, net.

An attempt to prove by scientific testimony

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that the holy shroud of Turin is the veritable shroud that enwrapped the body of Christ. The argument is based on the statement that the impression upon the relic was made by a chemical process, resulting from a combination of ammoniacal vapors from the body and the spices smeared upon the cloth. Notwithstanding the flaws in the argument, the reasoning is ingenious. The accounts given of elaborate investigations and the examination of minute details lend an air of plausibility to the discussion. The volume is sumptuously printed and illustrated. Altogether it leaves a strange impression of mingled mediævalism and modern science.

Stories of Humble Friends. By Katharine Pyle. Illustrated. (Eclectic School Readings.) The American Book Co., New York. 5×7½ in. 197 pages. 50c.

Stories of Old France. By Leila Webster Pitman. Illustrated. The American Book Co., New York. 5×7¼ in. 312 pages. 60c.

An interesting attempt to present French history in a semi-fictional form, and as an introduction to more thorough study. There are many well-selected pictures.

Studies in the Apostolic Church. By Charles Herbert Morgan, Thomas Eddy Taylor, and S. Earl Taylor. Jennings & Pye, New York. 6×9 in. 226 pages. 75c.

Successful Advertising: How to Accomplish It. By J. Angus MacDonald. The Lincoln Publishing Co., Philadelphia. 6½×9½ in. 400 pages. $2.

Sur les Bords du Rhin: Selections from Victor Hugo. Edited by Thomas Bertrand Bronson. Henry Holt & Co., New York. 4×6½ in. 148 pages.

Sunday. By Rev. W. B. Trevelyan, M.A. (The Oxford Library of Practical Theology.) Longmans, Green & Co., New York. 5×7½ in. 307 pages.

This book is an attempt in untechnical form to account for the origin of the Lord's Day, show its relation to the Jewish Sabbath, trace its history until the present time, and state its proper function. According as Christianity is conceived of as primarily a new Law or primarily a new Life, Sunday is correspondingly a Sabbath or the Lord's Day. Both historically and philosophically the author finds that the observance of Sunday is not obedience to an external command, but is "the utterance and expression of Christian joy." Its sanction is not to be found in the Fourth Commandment, but in the Resurrection. Nevertheless, the author has the breadth of mind to recognize the service that the Sabbatarian view of Sunday has temporarily rendered to the race and is likely to render for generations to come. After a chapter on Principles of Sunday Observance, the author considers in three successive chapters the subjects of Worship, Rest, and Service. The first is treated from the point of view of the clergyman of the Church of England. It is a pity that some of the very impressive truths which need wider acknowledgment than they receive generally by Protestants should be put in language which can appeal to but few except those of the Anglican Communion. The emphasis which is laid upon service—that is, philanthropic and religious activity—is significant of the awakened social consciousness of the Christian Church. There are a number of interesting appendices.

Tale of a Tub (A). By Jonathan Swift. Herbert B. Turner & Co., Boston. 4½×6½ in. 284 pages. $1.25.

Territorial Growth of the United States (The). By William A. Mowry, M.A., Ph.D. Illustrated. Silver, Burdette & Co., New York. 5×8 in. 237 pages. $1.50.

Treatise on Atonement (A). By Hosea Ballou. (Fourteenth Edition.) The Universalist Publishing House, Boston. 5×8 in. 272 pages. $1, net.

Treasure Island. By Robert Louis Stevenson. Edited by Hiram Albert Vance, Ph.D. The Macmillan Co., New York. 4×5¾ in. 229 pages. 25c.

Twelve Types. By G. K. Chesterton. Arthur L. Humphreys, London. 5½×7 in. 203 pages.

Usury: A Scriptural, Ethical, and Economic View. By Calvin Elliott. The Anti-Usury League, Millersburg, Ohio. 5×7¾ in. 299 pages.

An arraignment of the taking of interest written in the spirit of the prophets of the early Christian and mediæval Church. The author does not, however, condemn rent as well as interest, nor recognize, as did the Genevan theologian after whom he is named, that interest on money in ordinary commercial transactions is merely rent for the land, houses, or other capital which the money enables the borrower to use. Despite its inadequacy on the side of economics, however, the book has intellectual strength as well as moral fervor, and is profitable reading to morally sensitive minds.

Vale of Cedars and Other Tales (The). By Grace Aguilar. Illustrated. The Jewish Publication Society of America, Philadelphia. 5½×8 in. 428 pages.

These tal s were favorite reading in households of a generation ago, and their fine moral spirit and honest wholesomeness has caused their reappearance.

Where American Independence Began. By Daniel Munro Wilson. Illustrated. Houghton, Mifflin & Co., Boston. 5×8¼ in. 289 pages. $2, net.

Though a panegyric upon the town of Quincy and all her children and stepchildren, this finely illustrated volume has more than a local and family interest, for the children include the Adamses, the Quincys, the Hoars, and the Hancocks, and the stepchildren include Sir Henry Vane and Anne Hutchinson.

Who's Who, 1903: An Annual Biographical Dictionary. Fifty-fifth Year of Issue. The Macmillan Co., New York. 5×7½ in. 1,532 pages. $1.50, net.

Indispensable as a book of reference to those who have occasion to verify names, find residences, and otherwise search for biographical data about living Englishmen. With its American companion of the same name, "Who's Who" is perhaps more frequently looked into than any reference-book except the dictionary. That it is closely condensed and (happily) has no critical estimates makes it possible for its scope to be really large. There are some non-Englishmen included; we judge that the number of Americans has been increased considerably since the last edition.

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Correspondence

A Defense of New Mexico

To the Editors of The Outlook:

In your issue of December 13, page 862, you make some comments on New Mexico which are unworthy of The Outlook. I credit you with a desire to be just and fair. The man who has always lived in Timbuctoo does not usually write intelligently about New York. You are equally uninformed about New Mexico. In referring to the population of the Territory, the statement that the "56,000, or less, classed as Americans, though in reality they are largely foreigners of various nationalities," is not correct. More than ninety per cent. of them are natives of the other States, although we have a fair representation of English and Germans.

The statement that "*all* proceedings in the courts require the co-operation of an interpreter," etc., is untrue. The writer has been familiar with the courts of New Mexico for thirteen years, and while the interpreter is a court official, there have been many terms of court at which his services were not needed. During the years above mentioned I have never seen a Mexican juror who did not understand English. The fact that "ballots are printed in Spanish as well as English" means that those who do not read English vote intelligently in New Mexico, while the foreigners in New York City, Pennsylvania, Wisconsin, and other States having a large non-English-speaking population cast ballots that they cannot read and do not understand. The "voting in herds" is not nearly so common in this sparsely settled country as it is in the cities of the East. The independent voter, both American and Mexican, is much more in evidence here than in New York.

You say that "the occupations of the people are agriculture, stock-raising, and mining. The two former are dependent absolutely on irrigation." The latter part of this statement is flagantly untrue. Not one hundredth part of one per cent. of the stock-raising interests of the Territory depend on irrigation. A few cattle are *fattened* on alfalfa and corn raised by irrigation, but the great stock interests—cattle, sheep, and horses—depend entirely on natural grasses. These grasses "cure" on the ground, and furnish nutritious food for stock during the winter and early spring. Granting that our people are agriculturists, stock-raisers, and miners, are those occupations a bar to good citizenship? Are the citizens of rural New York less worthy of the right of suffrage than the denizens of the East Side? You probably do not know that the mining population of New Mexico and Arizona are nearly all Americans, and have nothing in common with the ignorant foreigners who work the coal-mines of the East.

Your statement of insufficient water supply for irrigation is not based on a knowledge of the facts. In ten years' time you will treat us more fairly on that topic, as you will be better informed.

Again, you say that "the people both in New Mexico and Arizona care very little about Statehood." I speak only for New Mexico, as my knowledge of Arizona is limited to car-window investigations, and hence is not by authority. The people of New Mexico want Statehood. They do not spend all their time lobbying in Washington, because they have duties at home to perform. They do not base their claim for Statehood on the ground that it would "be for the advantage of the people of the United States to admit" us. We do not pretend to be looking out for your good. We are neither philanthropists nor hypocrites. We want Statehood because it would be for our own material and social advantage, and because it is our right. More than fifty years ago the United States Government by solemn treaty promised it to us, and a refusal to carry out this promise is a flagrant injustice.

You say, "It is the undeveloped mining claims that furnish the demand on Congress" for Statehood, and that "this demand comes, not from the people of those Territories, but from capitalists outside of them." This statement is not only untrue but libelous. No portion of the Territory is more enthusiastic for Statehood than the fertile valley of the Pecos, in the southeastern part, and there is not a mine or a mining claim in the whole region. Is it an argument against Statehood that

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outside capitalists want to build railroads, develop mines, establish manufacturing plants, and convert into the current coin of the realm the vast natural resources of this region, and that they prefer to have their investments protected by the more stable form of a State government? The position of Senators Quay and Penrose is born of the fact that they are better informed than their colleagues. They may have "axes to grind," but they are on the right side at any rate, and impugning the motives of a man does not prove him wrong.

Your statement that "it will be supported by the Democratic votes, because it is morally certain that the Senators from both States will be Democrats" is without excuse. The native of Ceylon does not believe that water ever becomes congealed, and you are not supposed to know the material resources or social conditions of New Mexico; but there is no excuse for your not knowing that Arizona is Democratic and that New Mexico is Republican—both beyond the probability of a change.

Senator Quay's letter and his defense of the same does not refer to New Mexico but to Arizona. Delegate Rody's statement quoted by you is one of the arguments for Statehood, and is a worthy and pertinent one.

You say, "Should they [New Mexico and Arizona] be given in the Senate equal votes with such States as New York, Pennsylvania," etc.? This question was settled more than one hundred years ago in the Constitutional Convention. To say the least, the argument is a little late. Why didn't you mention Delaware and Rhode Island, and why don't you start a crusade to put out the last-mentioned commonwealths? In this last objection you inadvertently lay bare the real cause of Eastern opposition to Statehood. It is not political. It is not social or financial. It is not even racial or linguistic. It is purely sectional. You of the East do not want the West to have any more power or any greater vote in the Senate.

Now just a word on the other side of the question. There are three classes of people in New Mexico. First, the so-called Americans, being English-speaking people "from the States." Second, the educated Mexicans, being descendants from the Spanish cavaliers. Third, the common Mexicans, mostly agricultural laborers, sheep-herders, etc., being descendants from the native Pueblo Indians. The first class are energetic, active, intelligent business men, stock-raisers, and farmers. They belong to the same class of men who peopled the Western Reserve and who extended our domain from the Alleghanies to the Pacific. Their character needs no defenders. The second class are educated, refined, high-toned gentlemen, the majority of them wealthy, whose sons are educated in the universities of the East and of Europe, and whose daughters are sent to Eastern convent schools. They speak English and Spanish with equal fluency, and compare favorably in intelligence, morality, and refinement with the wealthy and not over-energetic citizens of New York. I refer to New York because it is my native State and I am familiar with its social and political conditions. The third class contains many uneducated persons, although a large portion of them read and write the Spanish language, and many of the younger ones speak and read English. They are of a lower order of intelligence, but are not vicious or criminal. Their chief characteristic is never to do anything to-day if it can be put off until to-morrow. The first two classes control the business and politics of the country, and taken together are numerically greater than the third class. The Mexicans of the latter class who do not speak English are very anxious that their children should learn the language, and to this end demand that the Mexican schools be taught by American teachers. Several Mexicans of this latter class requested the writer to lay a protest before the Board of Education of this town against the teacher of the Mexican school—who, by the way, is a native of Indiana—for giving his instruction in Spanish. They wanted their children taught English. Their protest was well taken. The present teacher of the Mexican school speaks little or no Spanish. I repeat, the lower-class Mexicans are not vicious. Their worst characteristic is that they do not lead a "strenuous life."

The proportion of violations of the law is not as great in New Mexico per capita as in New York; while many of the crimes committed in the East are unknown here. Since the organization of the two counties

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comprising the rich valley of the Pecos, there has never been a case of homicide the object of which was money or robbery. There has not been a single case of burglary of a dwelling-house. In short, crimes caused by greed for money or crimes against the sacredness of the home are unknown. The petty thief is conspicuous by his absence. The writer has been a householder for the past twelve years, and has never pretended to keep doors and windows locked. I'll wager that your doors are double locked and your door-mat chained down. Violations of the law are confined largely to homicides arising from disagreements and the larceny (illegal branding) of cattle.

Now, one final word in reference to the Senate Committee and its remarkable report. All New Mexico is divided into three parts: First, the Rio Grande Valley, where, with the exception of a few towns like Albuquerque and Las Vegas, the Mexican population predominates; second, the White Oaks country along the Rock Island road northeast of El Paso, where Americans are largely in the majority; and, third, the Pecos Valley in the southeastern portion, where the population is from ninety-five to ninety-eight per cent. American. The Senate Committee came to the Territory and spent a week or ten days in the Rio Grande Valley interviewing school-children on the street and asking them if they could speak English, photographing dockets of Mexican Justices of the Peace, gathering information for the purpose of confirming an opinion already formed and to secure evidence in support of a report already formulated. The Committee refused to visit the growing American towns along the Rock Island road, where evidences of wonderful industrial activity and development are to be seen on every hand. It entered the Pecos Valley—a region richer in natural resources than either of the States represented by Senators Dillingham and Burnham—after dark and left it before daylight. A committee of citizens at Carlsbad boarded the car and invited the Senate Committee to remain over and get some reliable information as to the material resources and social conditions of the country. We were curtly informed that the Committee had no time for this.

Of the two portions of New Mexico where the English-speaking population has increased two hundred per cent. since the last census, and where material wealth has quadrupled in the same time, one was ignored entirely and the other was investigated in the night and the investigators were asleep. These men, instead of acting as public officials on their solemn oath, were seeking *ex parte* evidence in support of a conclusion already formed. They were wide awake in our Indian pueblos, but slept soundly in our American communities. They used the money of the Government, not for honest investigation, but as sectional partisans. In business this would be criminal, but in politics it is Senatorial courtesy.

Do you think for a moment that a report made in this manner is entitled to credence? C. H. McLenathen.

Carlsbad, N. M.

[This is the strongest statement we have seen in support of the admission of New Mexico as a State. It suffices here to say, however, that although the people of New Mexico are justified in seeking advantage for their Territory, the Federal Government must decide the question according to the best interests, not of that Territory alone, but of all the United States.—The Editors.]

The Working-Girls' Vacation Society

To the Editors of The Outlook:

The Working-Girls' Vacation Society wishes to express its gratitude to the readers of The Outlook who so generously responded to the appeal made in August. Three hundred and ninety-five dollars was received by the treasurer, and this amount made it possible to open the place at Cornwall that had been put at the disposal of the Society for the rest of the season. When the offer of this beautiful old country seat was made, the managers were on the point of refusing it, when the idea occurred to one of them to ask the aid of The Outlook. Twenty-five girls were given a vacation of from two to four weeks. All the girls who are sent away by the Society have been pronounced by the examining physician as needing the vacation. So to most of these girls the vacation has meant not only a pleasant rest in the country, but also the gain of sufficient health and strength to carry them through the winter's work. * *

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The shares of **The Booklovers Library** *Corporation* are owned and controlled wholly by about **3,500** members of the library—many of whom are among the most influential college, literary, and professional men of the country. For the first time in the history of the Library the Stock (100,000 Shares at $10 a Share) is to be offered to the public generally. This last block of **100,000 Shares** will give the Corporation a fully paid-up cash capital of **$2,600,000.** Full particulars will be announced in the advertising columns of The Outlook and other periodicals next week. No subscriptions will be considered for a smaller amount than 25 Shares. The terms are ten per cent. down; balance in sixty days. Do not send orders until you have read the complete announcement.

Seymour Eaton, President.
John E. Bryant, Treasurer.

1323 Walnut Street, Philadelphia

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THE price of the stock of the Majestic Copper Mining and Smelting Co. will be advanced in February, and as so little time remains before this advance, we now offer to investors this unusually fair plan. You may, without obligating yourself, put in a reservation with us, subject to cancellation if you do not find that every statement we have made regarding the value of the Majestic Copper Mining and Smelting Co. is literally and exactly true. Send for our book, "Above and Below the Surface," which is mailed free, and our latest reports from the mines, which are under the management of Col. Wm. A. Farish, the great mining expert. Immediate answers only will secure treasury stock at present price.

CHAPMAN, MUCKLOW & BOSSON, Fiscal Agents,
78 Pearl Street, Hartford, Conn.

FORM OF RESERVATION ORDER

Messrs. CHAPMAN, MUCKLOW & BOSSON,
Fiscal Agents Majestic Copper Mining and Smelting Co.,
78 Pearl St., Hartford, Conn.

GENTLEMEN: You may reserve for me ..... shares of Majestic Stock, at $7.50 per share (par value $10), provided that you prove to my complete satisfaction the worth of this investment. It is understood that if after receiving complete information from you and a free copy of your book, "Above and Below the Surface," I am dissatisfied with your proposition, I have the privilege of cancelling this reservation.

Your prompt attention to this inquiry is requested.

(Name).....

(Address).....

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IT PAYS

To Know Facts About Coffee

When man takes properly selected food and drink Nature will most always assert herself and rebuild the structure properly.

"From my earliest remembrance I was a confirmed coffee drinker," writes a gentleman from Marshallville, Ga., "taking two cups at nearly every meal. While at college I became very nervous, dyspeptic, irritable and unfit for study and attributed it largely to coffee, but did not stop its use.

"When I was married I found my wife was troubled the same way, and we decided to try Postum Food Coffee. My wife made the Postum according to directions and we found it superb. We used it exclusively for the morning beverage, and the taste of ordinary coffee became distasteful to both of us.

"We have found a distinct gain in health. Any amount of Postum does not cause a feeling of either dyspepsia or nervousness, while the return to coffee even for one meal has disastrous effects upon my nerves. My dyspepsia has entirely left me, and both my wife and self are well and strong and feel that it is all due to the Postum." Name given by Postum Co., Battle Creek, Mich.

It is easy to replace coffee with Postum which has, when properly made, a rich flavor and the color of coffee with none of its injurious after-effects.

Bright's Disease

AND DIABETES

CAN BE PERMANENTLY RELIEVED

The above is a startling statement (in view of the generally accepted theories), which should demand investigation from every afflicted reader of this magazine.

This investigation we sincerely invite, since we devote our entire attention to the two maladies above named.

The remedies for these diseases are entirely distinct, and the fact that we are specialists in these diseases *only*, should be sufficient for you to overcome your past prejudice, or what others cannot do, and investigate for yourself or some afflicted friend. *Not* patent medicines and *not* found at drug stores and only prescribed after analysis.

Note Send your name and address and we will forward instructions, etc., and will make analysis *absolutely without cost to you*, or obligation to commence our treatment.

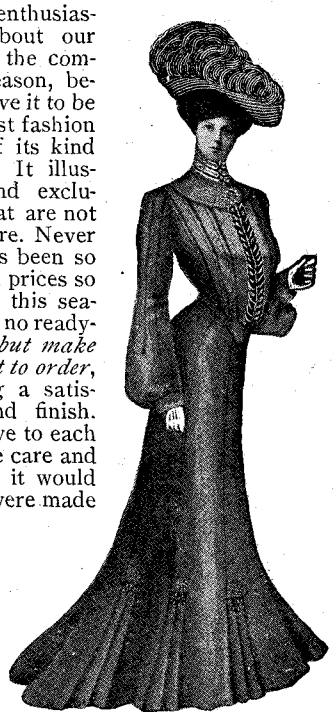
Professional etiquette strictly observed. Names or letters are never published without consent. Consulting physician always in attendance.

TOMPKINS-CORBIN CO.

27 West 24th St. (Suite 10) New York City

We have no agents or branch stores.
All orders should be sent direct to us.

The Spring Styles Are Now Ready



WE are enthusiastic about our Catalogue for the coming Spring season, because we believe it to be the handsomest fashion publication of its kind ever issued. It illustrates new and exclusive styles that are not found elsewhere. Never have our styles been so attractive and prices so reasonable as this season. We keep no ready-made goods, *but make every garment to order*, thus ensuring a satisfactory fit and finish. We aim to give to each order the same care and attention that it would receive if it were made under your own eyes by your own dressmaker. You take no risk in dealing with us, because any garment that is not entirely satisfactory may be sent back promptly and *your money will be refunded.* No matter where you live we pay express charges.

Our Line of Fabrics

is larger and better selected than ever before, and while it is particularly replete in Etamines, new Canvas weaves, Mistrals, and other Spring and Summer materials, we have not neglected the staple fabrics, such as Broadcloths, fine Venetians, Cheviots, and Zibilenes. We have also imported a number of fabrics which are confined to us, and which during this Season will be shown by no other house.

Our Catalogue illustrates fashionable suits $8 up. We make stylish skirts of excellent fabrics in the new French cut, from $4 up. Rainy-day and Walking Skirts of splendid serviceable materials from $5 up. Some entirely new things in Walking Suits from $10 up. If you wish a jaunty jacket we make them of the new Spring coating fabrics from $6 up.

Our new Spring Catalogue and Samples of the materials from which we make our garments are now ready.

Write for them to-day; we send them *free* by return mail.

NATIONAL CLOAK AND SUIT COMPANY

119 and 121 West 23d Street, New York

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Health, Clear Skin, and a Good Figure

I am trying to convince you if you want to **reduce flesh, build up your figure, renew** and **strengthen nerve force,** to be relieved of **Indigestion, Sleeplessness, Constipation, Torpid Liver, Sluggish Circulation, Rheumatism, Weak Heart** or **Lungs,** diseases peculiar to the sex, or all so-called chronic ailments, I can do more for you than physicians can do.

I thoroughly study your case, prescribe for you the diet and the bathing which your system requires and give you special exercises necessary to bring you out as an individual to perfect health and symmetry. It is to my 12 years of work with women in person before I began my instructions by mail, that I attribute my marvelous success with my mail pupils. I have failed in but one instance to relieve the condition I set out to relieve. My work is not muscular exercise alone, it is physical **culture.** It begins with the causes, with the vital organs, the nerve centers, the lungs and the heart, and when I reduce a woman, I reduce her to **stay** reduced. When I build her, I build her to **stay** built.

My work cultivates the distinguished carriage and bearing and the engaging presence and ease which at once bespeak culture and refinement. It gives you poise—mental, moral, vital—perfect self-possession, a clear brain, quick perception, and a nerve force vibrant with life.

The following are some extracts from letters on my desk since my last month's advertisement:—

"Everybody notices the difference in my **complexion.** It has lost that yellow color almost entirely."

"My **deep breathing** has given my **skin** a new life and color and my hands and feet are much better. I am, indeed, grateful to you."

"Some inquire if my benefit is **permanent,** not seeming to realize that as development is attained, it **must** be **permanent.**"

"Before commencing your exercises I was compelled to use **glasses,** which happily I do not need at the present time. I begin to feel that **buoyancy** of **body** and **spirit** of which you speak."

"I wish I could have had a picture of my shape before and now—it would speak plainer to you than I can write you."

"My **catarrh** is better than it has been for three years."

I can take but a limited number of pupils, because I give each pupil my personal attention.

If you will write to me, I shall be glad to tell you just what I can do for you, sending you complete information in regard to my work and telling you whether I can reach your case and how. I **know** that I can reduce prominent abdomens and hips, build up thin necks, busts and chests, and bring any woman to roundness and symmetry, and I can give them relief from above diseases. I have done all of these hundreds and hundreds of times. It is no longer an experiment with me. Write to me.

For ten cents I send you an instructive and interesting booklet, showing the correct lines of a woman's figure in poise and movement, and a card of correct poise for your dressing table.

Yours for a body expressing perfect health, perfect grace, and perfect womanhood,

SUSANNA COCROFT, Dept. 109, 57 Washington St., Chicago

Miss Cocroft is the President of the Physical Culture Extension work in America. This is sufficient introduction to the public.

RHEUMATISM

Relieved by Magic Foot Drafts

FREE on Approval—TRY THEM

Don't take medicine—most medicine isn't fit to take—but let us send you **on approval,** without a cent in advance, a pair of Drafts to be worn on the soles of your feet. If they help you **then** send us one dollar. If they don't, send us nothing. They cure nine out of ten cases—on an average—probably they'll cure you. You certainly ought not to hesitate to risk a stamp or a postal when we are willing to risk the drafts. 50,000 persons wore Magic Foot Drafts last year, and we are still sending them on approval to every sufferer we can hear of.

The drafts cure rheumatism in every part of the system by drawing out and absorbing the poisonous acids through the tender soles of the feet. They act as a gentle counter-irritant also, stimulating the entire system. Don't suffer but send to the Magic Foot Draft Co., R F 24, Oliver Bldg., Jackson, Mich., for a pair of Magic Foot Drafts as soon as the mails will bring them. They will cure you to stay cured. Ask for our booklet on rheumatism, which goes with every pair—free.

Peter Moller's Cod Liver Oil

is different

from other cod liver oils, as it is never sold in bulk. It is bottled when manufactured, thus passing direct to the consumer without the possibility of adulteration.

Moller's Cod Liver Oil

is put up only in flat, oval bottles, and bears our name as sole agents.

Schieffelin & Co., New York

TARRANT'S SELTZER APERIENT. TRADE MARK REGISTERED

THE TARRANT CO. Chemists, New York.

Insures against Biliousness

Has been regulating rebellious livers for more than 58 years.

50c. and $1.

At druggists or by mail.

TARTAN PILLS cure Constipation, Bilious and Liver Complaints, Flatulence, Indigestion, and regulate the Bowels. 25c. a bottle, postpaid.

THE TARTARLITHINE CO., 79 Ann St., N. Y.

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